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Translated by
Bibek Debroy

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Contents

About the Translator

Bibek Debroy is an economist and is Research Professor (Centre of Policy Research) and a columnist with *Economic Times*. He has worked in universities, research institutes, industry and for the government. He has published books, papers and popular articles in economics. But he has also published in Indology and translated (into English) the Vedas, the Puranas, the Upanishads and the Gita (Penguin India, 2005). His book *Sarama and her Children: The Dog in Indian Myth* (Penguin India, 2008) splices his interest in Hinduism with his love for dogs. He is currently translating the remaining volumes of the unabridged Mahabharata.

'The modernization of language is visible, it's easier on the mind, through expressions that are somewhat familiar. The detailing of the story is intact, the varying tempo maintained, with no deviations from the original. The short introduction reflects a brilliant mind. For those who passionately love the Mahabharata and want to explore it to its depths, Debroy's translation offers great promise in the first volume.'

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'[Debroy] has really carved out a niche for himself in crafting and presenting a translation of the Mahabharata … The book takes us on a great journey with admirable ease.'

—*The Indian Express*

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—*Business Standard*

‘The brilliance of Ved Vysya comes through [in Volume 3], ably translated by Bibek Debroy.’

—*Hindustan Times*

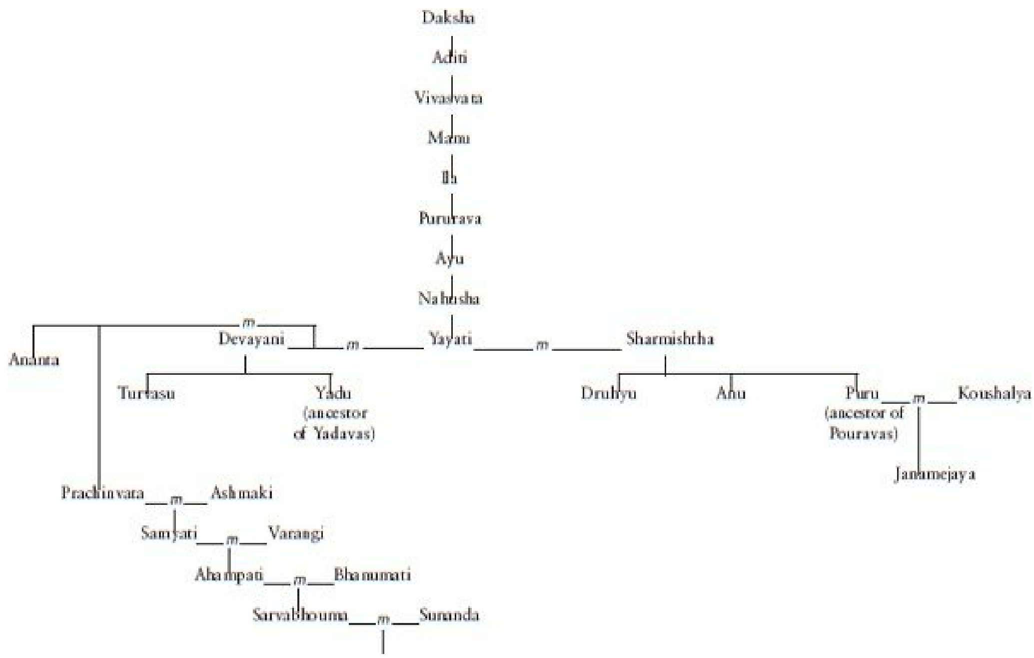
For Suparna

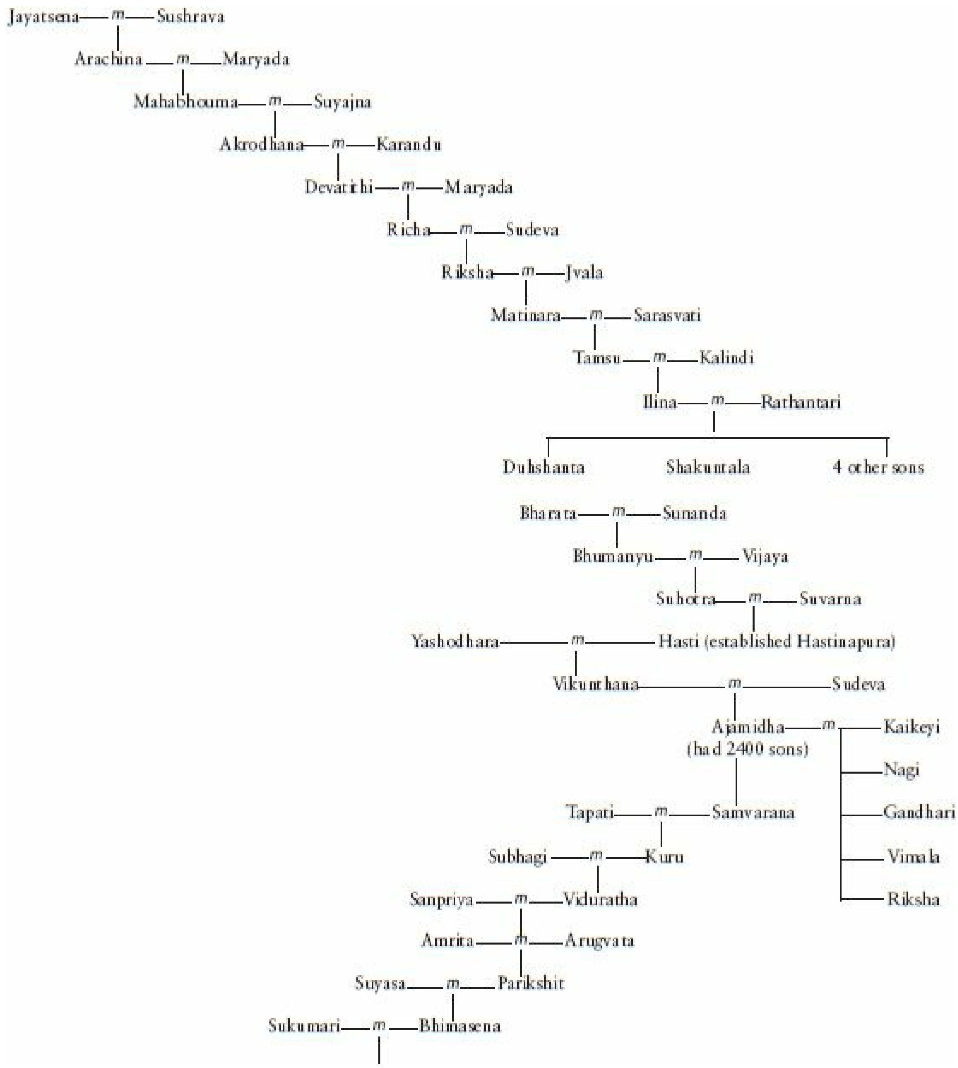
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Bhāryā mulam trivargasya bhāryā mitram mariṣyataḥ

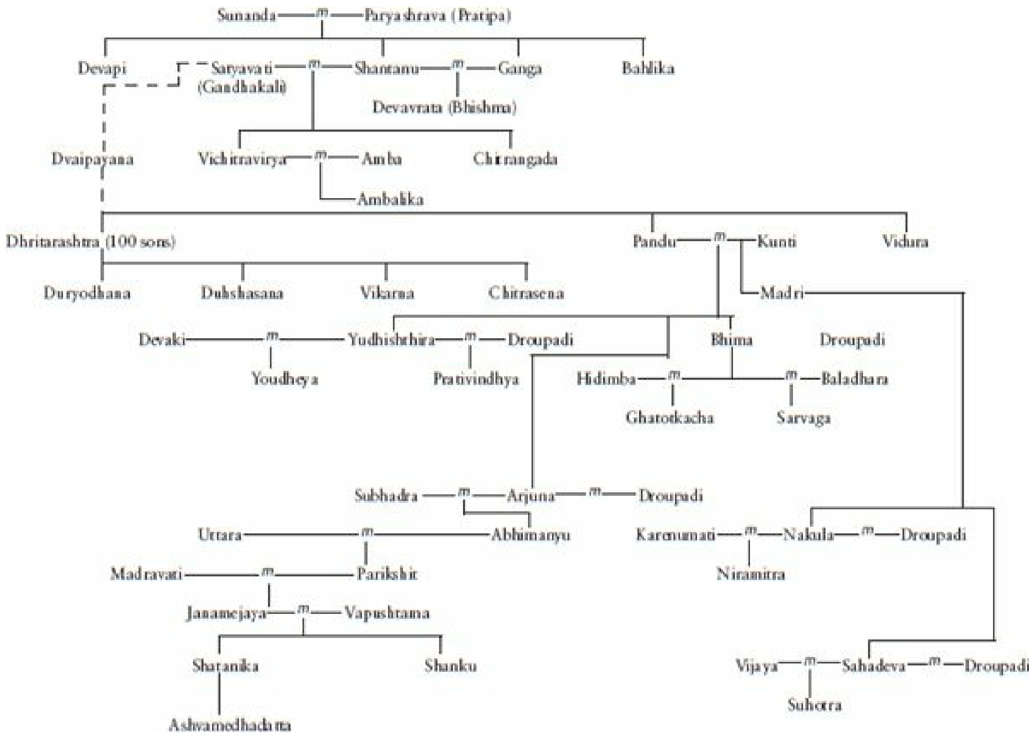
Mahabharata (1/68/40)

Family Tree

Bharata/Puru Lineage

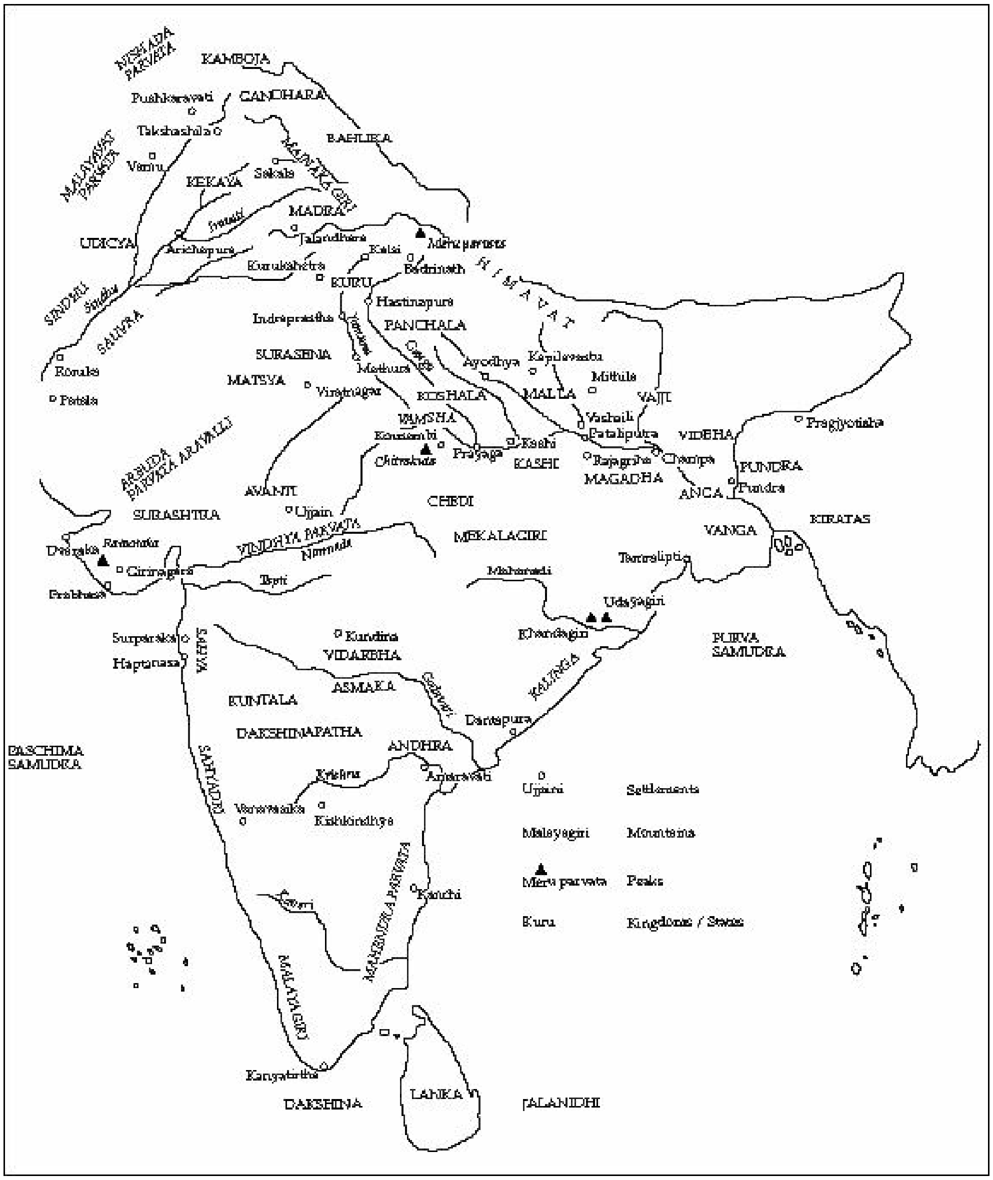



Jayatsena — m — Sushrava
Arachina — m — Maryada
Mahabhouma — m — Suyajna
Akrodhana — m — Karandu
Devatithi — m — Maryada
Richa — m — Sudeva
Riksha — m — Jvala
Matinara — m — Sarasvati
Tamsu — m — Kalindi
Ilina — m — Rathantari
Duhshanta
Shakuntala
4 other sons
Bharata — m — Sunanda
Bhumanyu — m — Vijaya
Suhotra — m — Suvarna
Yashodhara — m — Hasti (established Hastinapura)
Vikunthana — m — Sudeva
Ajamidha — m
(had 2400 sons)
Kaikeyi
Nagi
Gandhari
Vimala
Riksha
Tapati — m — Samvarana
Subhagi — m — Kuru
Sanpriya — m — Viduratha
Amrita — m — Arugvata
Suyasa — m — Parikshit
Sukumari — m — Bhimasena


Sunanda
m
Paryashrava (Pratipa)
Devapi
Satyavati
(Gandhakali)
Shantanu
Ganga
Bahlika
Devavrata (Bhishma)
Dvaipayana
Vichitravirya
Amba
Chitrangada
Ambalika
Dhritarashtra (100 sons)
Pandu
Kunti
Vidura
Duryodhana
Duhshasana
Vikarna
Chitrasena
Madri
Devaki
Yudhishthira
Droupadi
Bhima
Droupadi
Youdheya
Prativindhya
Hidimba
Baladhara
Ghatotkacha
Sarvaga
Subhadra
Arjuna
Droupadi
Uttara
Abhimanyu
Karenumati
Nakula
Droupadi
Madravati
Parikshit
Niramitra
Janamejaya
Vapushtama
Shatanika
Shanku
Vijaya
Sahadeva
Droupadi
Suhotra
Ashvamedhadatta

Map of Bharatavarsha

BHARATAVARSHA
(SIXTH CENTURY BCE)


KAMBOJA
GANDHARA
Pushkaravati
Takshashila
BAHLIKA
Varnu
KEKAYA
Sakala
MADRA
UDICYA
Jalandhara
Meru parvata
Kalsi
Badrinath
Kurukshetra
KURU
HIMAVAT
SINDHU
Sindhu
SALVVA
Hastinapura
Indraprastha
PANCHALA
SURASENA
Mathura
Ayodhya
Kapilavastu
Mithila
Roruka
Patala
MATSYA
KOSHALA
MALLA
VAJJI
Vaishali
Pataliputra
VIDEHA
Pragjyotisha
VAMSHA
Kousambi
Chitrakuta
Prayaga
Kashi
KASHI
Rajagriha
Champa
MAGADHA
PUNDRA
Pundra
ANGA
AVANTI
Ujjain
CHEDI
SURASHTRA
VANGA
KIRATAS
VINDHYA PARVATA
Narmada
MEKALAGIRI
Dwaraka
Girinagara
Tapti
Mahanadi
Tamralipti
Prabhasa
Udayagiri
Khandagiri
Surparaka
Kundina
VIDARBHA
PURVA
SAMUDRA
KALINGA
ASMAKA
KUNTALA
Dantapura
DAKSHINAPATHA
ANDHRA
PASCHIMA
SAMUDRA
Krishna
Amaravati
Kishkindhya
Ujjaini
Settlements
Malayagiri
Mountains
Meru parvata
Peaks
Kuru
Kingdoms / States
MAHENDRA PARVATA
Kanchi
Kaveri
MALAYAGIRI
Kanyatirtha
DAKSHINA
LANKA
JALANIDHI

Introduction

The Hindu tradition has an amazingly large corpus of religious texts, spanning Vedas, Vedanta (*brahmanas*, [1] *aranyakas*, [2] Upanishads,), Vedangas, [3] *smritis*, Puranas, dharmashastras and *itihasa*. For most of these texts, especially if one excludes classical Sanskrit literature, we don't quite know when they were composed and by whom, not that one is looking for single authors. Some of the minor Puranas (Upa Purana) are of later vintage. For instance, the Bhavishya Purana (which is often listed as a major Purana or Maha Purana) mentions Queen Victoria.

In the listing of the corpus above figures itihasa, translated into English as history. History doesn't entirely capture the nuance of itihasa, which is better translated as 'this is indeed what happened'. Itihasa isn't myth or fiction. It is a chronicle of what happened; it is fact. Or so runs the belief. And itihasa consists of India's two major epics, the Ramayana and the Mahabharata. The former is believed to have been composed as poetry and the latter as prose. This isn't quite correct. The Ramayana has segments in prose and the Mahabharata has segments in poetry. Itihasa doesn't quite belong to the category of religious texts in a way that the Vedas and Vedanta are religious. However, the dividing line between what is religious and what is not is fuzzy. After all, itihasa is also about attaining the objectives of *dharma*, [4] *artha*, [5] *kama* [6] and *moksha* [7] and the Mahabharata includes Hinduism's most important spiritual text—the Bhagavad Gita.

The epics are not part of the *shruti* tradition. That tradition is like revelation, without any composer. The epics are part of the *smriti* tradition. At the time they were composed, there was no question of texts being written down. They were recited, heard, memorized and passed down through the generations. But the smriti tradition had composers. The Ramayana was composed by Valmiki, regarded as the first poet or *kavi*. The word kavi has a secondary meaning as poet or rhymer. The primary meaning of kavi is someone who is wise. And in that sense, the composer of the Mahabharata was no less wise. This was Vedavyasa or Vyasadeva. He was so named because he classified (*vyasa*) the Vedas. Vedavyasa or Vyasadeva isn't a proper name. It is a title. Once in a while, in accordance with the needs of the era, the Vedas need to be classified. Each such person obtains the title and there have been twenty-eight Vyasadevas so far.

At one level, the question about who composed the Mahabharata is pointless. According to popular belief and according to what the Mahabharata itself states, it was composed by Krishna Dvaipayana Vedavyasa (Vyasadeva). But the text was not composed and cast in stone at a single point in time. Multiple authors kept adding layers and embellishing it. Sections just kept getting added and it is no one's suggestion that Krishna Dvaipayana Vedavyasa composed the text of the Mahabharata as it stands

today.

Consequently, the Mahabharata is far more unstructured than the Ramayana. The major sections of the Ramayana are known as *kanda*s and one meaning of the word kanda is the stem or trunk of a tree, suggesting solidity. The major sections of the Mahabharata are known as *parva*s and while one meaning of the word parva is limb or member or joint, in its nuance there is greater fluidity in the word parva than in kanda.

The Vyasadeva we are concerned with had a proper name of Krishna Dvaipayana. He was born on an island (*dvipa*). That explains the Dvaipayana part of the name. He was dark. That explains the Krishna part of the name. (It wasn't only the incarnation of Vishnu who had the name of Krishna.) Krishna Dvaipayana Vedavyasa was also related to the protagonists of the Mahabharata story. To go back to the origins, the Ramayana is about the solar dynasty, while the Mahabharata is about the lunar dynasty. As is to be expected, the lunar dynasty begins with Soma (the moon) and goes down through Pururava (who married the famous apsara Urvashi), Nahusha and Yayati. Yayati became old, but wasn't ready to give up the pleasures of life. He asked his sons to temporarily loan him their youth. All but one refused. The ones who refused were cursed that they would never be kings, and this includes the Yadavas (descended from Yadu). The one who agreed was Puru and the lunar dynasty continued through him. Puru's son Duhshanta was made famous by Kalidasa in the Duhshanta–Shakuntala story and their son was Bharata, contributing to the name of Bharatavarsha. Bharata's grandson was Kuru. We often tend to think of the Kouravas as the evil protagonists in the Mahabharata story and the Pandavas as the good protagonists. Since Kuru was a common ancestor, the appellation Kourava applies equally to Yudhishthira and his brothers and Duryodhana and his brothers. Kuru's grandson was Shantanu. Through Satyavati, Shantanu fathered Chitrangada and Vichitravirya. However, the sage Parashara had already fathered Krishna Dvaipayana through Satyavati. And Shantanu had already fathered Bhishma through Ganga. Dhritarasthra and Pandu were fathered on Vichitravirya's wives by Krishna Dvaipayana.

The story of the epic is also about these antecedents and consequents. The core Mahabharata story is known to every Indian and is normally understood as a dispute between the Kouravas (descended from Dhritarashtra) and the Pandavas (descended from Pandu). However, this is a distilled version, which really begins with Shantanu. The non-distilled version takes us to the roots of the genealogical tree and at several points along this tree we confront a problem with impotence/sterility/death, resulting in offspring through a surrogate father. Such sons were accepted in that day and age. Nor was this a lunar dynasty problem alone. In the Ramayana, Dasharatha of the solar dynasty also had an infertility problem, corrected through a sacrifice. To return to the genealogical tree, the Pandavas won the Kurukshetra war. However, their five sons through Droupadi were killed. So was Bhima's son Ghatotkacha, fathered on Hidimba.

As was Arjuna's son Abhimanyu, fathered on Subhadra. Abhimanyu's son Parikshit inherited the throne in Hastinapura, but was killed by a serpent. Parikshit's son was Janamejaya.

Krishna Dvaipayana Vedavyasa's powers of composition were remarkable. Having classified the Vedas, he composed the Mahabharata in 100,000 shlokas or couplets. Today's Mahabharata text doesn't have that many shlokas, even if the Hari Vamsha (regarded as the epilogue to the Mahabharata) is included. One reaches around 90,000 shlokas. That too, is a gigantic number. (The Mahabharata is almost four times the size of the Ramayana and is longer than any other epic anywhere in the world.) For a count of 90,000 Sanskrit shlokas, we are talking about something in the neighbourhood of two million words. The text of the Mahabharata tells us that Krishna Dvaipayana finished this composition in three years. This doesn't necessarily mean that he composed 90,000 shlokas. The text also tells us that there are three versions to the Mahabharata. The original version was called Jaya and had 8,800 shlokas. This was expanded to 24,000 shlokas and called Bharata. Finally, it was expanded to 90,000 (or 100,000) shlokas and called Mahabharata.

Krishna Dvaipayana didn't rest even after that. He composed the eighteen Maha Puranas, adding another 400,000 shlokas. Having composed the Mahabharata, he taught it to his disciple Vaishampayana. When Parikshit was killed by a serpent, Janamejaya organized a snake-sacrifice to destroy the serpents. With all the sages assembled there, Vaishampayana turned up and the assembled sages wanted to know the story of the Mahabharata, as composed by Krishna Dvaipayana. Janamejaya also wanted to know why Parikshit had been killed by the serpent. That's the background against which the epic is recited. However, there is another round of recounting too. Much later, the sages assembled for a sacrifice in Naimisharanya and asked Lomaharshana (alternatively, Romaharshana) to recite what he had heard at Janamejaya's snake-sacrifice. Lomaharshana was a *suta*, the sutas being charioteers and bards or raconteurs. As the son of a suta, Lomaharshana is also referred to as Souti. But Souti or Lomaharshana aren't quite his proper names. His proper name is Ugrashrava. Souti refers to his birth. He owes the name Lomaharshana to the fact that the body-hair (*loma* or *roma*) stood up (*harshana*) on hearing his tales. Within the text therefore, two people are telling the tale. Sometimes it is Vaishampayana and sometimes it is Lomaharshana. Incidentally, the stories of the Puranas are recounted by Lomaharshana, without Vaishampayana intruding. Having composed the Puranas, Krishna Dvaipayana taught them to his disciple Lomaharshana. For what it is worth, there are scholars who have used statistical tests to try and identify the multiple authors of the Mahabharata.

As we are certain there were multiple authors rather than a single one, the question of when the Mahabharata was composed is somewhat pointless. It wasn't composed on a single date. It was composed over a span of more than 1000 years, perhaps between

800 BCE and 400 ACE. It is impossible to be more accurate than that. There is a difference between dating the composition and dating the incidents, such as the date of the Kurukshetra war. Dating the incidents is both subjective and controversial and irrelevant for the purposes of this translation. A timeline of 1000 years isn't short. But even then, the size of the corpus is nothing short of amazing.

Familiarity with Sanskrit is dying out. The first decades of the twenty-first century are quite unlike the first decades of the twentieth. Lamentation over what is inevitable serves no purpose. English is increasingly becoming the global language, courtesy colonies (North America, South Asia, East Asia, Australia, New Zealand, Africa) rather than the former colonizer. If familiarity with the corpus is not to die out, it needs to be accessible in English.

There are many different versions or recensions of the Mahabharata. However, between 1919 and 1966, the Bhandarkar Oriental Research Institute (BORI) in Pune produced what has come to be known as the critical edition. This is an authenticated text produced by a board of scholars and seeks to eliminate later interpolations, unifying the text across the various regional versions. This is the text followed in this translation. One should also mention that the critical edition's text is not invariably smooth. Sometimes, the transition from one shloka to another is abrupt, because the intervening shloka has been weeded out. With the intervening shloka included, a non-critical version of the text sometimes makes better sense. On a few occasions, I have had the temerity to point this out in the notes which I have included in my translation.

It took a long time for this critical edition to be put together. The exercise began in 1919. Without the Hari Vamsha, the complete critical edition became available in 1966. And with the Hari Vamsha, the complete critical edition became available in 1970. Before this, there were regional variations in the text and the main versions were available from Bengal, Bombay and the south. However, now, one should stick to the critical edition, though there are occasional instances where there are reasons for dissatisfaction with what the scholars of the Bhandarkar Oriental Research Institute have accomplished. But in all fairness, there are two published versions of the critical edition. The first one has the bare bones of the critical edition's text. The second has all the regional versions collated, with copious notes. The former is for the ordinary reader, assuming he/she knows Sanskrit. And the latter is for the scholar. Consequently, some popular beliefs no longer find a place in the critical edition's text. For example, it is believed that Vedavyasa dictated the text to Ganesha, who wrote it down. But Ganesha had a condition before accepting. Vedavyasa would have to dictate continuously, without stopping. Vedavyasa threw in a counter-condition. Ganesha would have to understand each couplet before he wrote it down. To flummox Ganesha and give himself

time to think, Vedavyasa threw in some cryptic verses. This attractive anecdote has been excised from the critical edition's text. Barring material that is completely religious (specific hymns or the Bhagavad Gita), the Sanskrit text is reasonably easy to understand. Oddly, I have had the most difficulty with things that Vidura has sometimes said. Arya has today come to connote ethnicity. Originally, it meant language. That is, those who spoke Sanskrit were Aryas. Those who did not speak Sanskrit were mlecchas. Vidura is supposed to have been skilled in the mlechha language. Is that the reason why some of Vidura's statements seem obscure? In similar vein, in popular renderings, when Droupadi is being disrobed, she prays to Krishna. Krishna provides the never-ending stream of garments that stump Duhshasana. The critical edition has excised the prayer to Krishna. The never-ending stream of garments is given as an extraordinary event. However, there is no intervention from Krishna.

How is the Mahabharata classified? The core component is the couplet or shloka. Several such shlokas form a chapter or *adhyaya*. Several adhyayas form a parva. Most people probably think that the Mahabharata has eighteen parvas. This is true, but there is another 100-parva classification that is indicated in the text itself. That is, the adhyayas can be classified either according to eighteen parvas or according to 100 parvas. The table (given on pp. xxiii–xxvi), based on the critical edition, should make this clear. As the table shows, the present critical edition only has ninety-eight parvas of the 100-parva classification, though the 100 parvas are named in the text.

Eighteen-parva classification	*100-parva classification*	*Number of adhyayas*	*Number of shlokas*
(1) Adi	1) Anukramanika*	1	210
	2) Parvasamgraha	1	243
	3) Poushya	1	195
	4) Pouloma	9	153
	5) Astika	41	1025
	6) Adi-vamshavatarana	5	257
	7) Sambhava	65	2394
	8) Jatugriha-daha	15	373
	9) Hidimba-vadha	6	169
	10) Baka-vadha	8	206
	11) Chaitraratha	21	557
	12) Droupadi-svayamvara	12	263
	13) Vaivahika	6	155
	14) Viduragamana	7	174

*Anukramanika is sometimes called Anukramani.

Eighteen-parva classification	*100-parva classification*	*Number of adhyayas*	*Number of shlokas*
	15) Rajya-labha	1	50
	16) Arjuna-vanavasa	11	298
	17) Subhadra-harana	2	57
	18) Harana harika	1	82
	19) Khandava-daha	12	344
		Total = 225	Total = 7205
(2) Sabha	20) Sabha	11	429
	21) Mantra	6	222
	22) Jarasandha-vadha	5	195
	23) Digvijaya	7	188
	24) Rajasuya	3	97
	25) Arghabhiharana	4	99
	26) Shishupala-vadha	6	191
	27) Dyuta	23	734
	28) Anudyuta	7	232
		Total = 72	Total = 2387
(3) Aranyaka	29) Aranyaka	11	327
	30) Kirmira-vadha	1	75
	31) Kairata	30	1158
	32) Indralokabhigamana	37	1157
	33) Tirtha-yatra	74	2422
	34) Jatasura-vadha	1	61
	35) Yaksha-yuddha	18	710
	36) Ajagara	6	201
	37) Markandeya-samasya	43	1656
	38) Droupadi-Satyabhama-sambada	3	88
	39) Ghosha-yatra	19	519
	40) Mriga-svapna-bhaya	1	16
	41) Vrihi-drounika	3	117
	42) Droupadi-harana	36	1247
	43) Kundala-harana	11	294
	44) Araneya	5	191
		Total = 299	Total = 10239
(4) Virata	45) Vairata	12	271
	46) Kichaka-vadha	11	353
	47) Go-grahana	39	933
	48) Vaivahika	5	179
		Total = 67	Total = 1736

Eighteen-parva classification	*100-parva classification*	*Number of adhyayas*	*Number of shlokas*
(5) Udyoga	49) Udyoga	21	575
	50) Sanjaya-yana	11	274
	51) Prajagara	9	541
	52) Sanatsujata	4	121
	53) Yana-sandhi	24	709
	54) Bhagavat-yana	65	2053
	55) Karna-upanivada	14	351
	56) Abhiniryana	4	169
	57) Bhishma-abhishechana	4	122
	58) Uluka-yana	4	100
	59) Ratha-atiratha-samkhya	9	231
	60) Ambopakhyana	28	755
		Total = 197	Total = 6001
(6) Bhishma	61) Jambukhanda-vinirmana	11	377
	62) Bhumi	2	87
	63) Bhagavad Gita	27	974
	64) Bhishma vadha	77	3943
		Total = 117	Total = 5381
(7) Drona	65) Dronabhisheka	15	634
	66) Samshaptaka-vadha	16	717
	67) Abhimanyu-vadha	20	640
	68) Pratijna	9	365
	69) Jayadratha-vadha	61	2834
	70) Ghatotkacha-vadha	33	1645
	71) Drona-vadha	11	692
	72) Narayanastra-moksha	8	542
		Total = 173	Total = 8069
(8) Karna	73) Karna-vadha	69	3870
(9) Shalya	74) Shalya-vadha	16	1074
	75) Hrada-pravesha	12	664
	76) Tirtha-yatra	25	1258
	77) Gada-yuddha	11	545
		Total = 64	Total = 3541
(10) Souptika	78) Souptika	9	514
	79) Aishika	9	257
		Total = 18	Total = 771

Eighteen-parva classification	*100-parva classification*	*Number of adhyayas*	*Number of shlokas*
(11) Stri	80) Vishoka	8	177
	81) Stri	17	468
	82) Shraddha	1	44
	83) Jala-pradanika	1	24
		Total = 27	Total = 713
(12) Shanti	84) Raja-dharma	128	4511
	85) Apad-dharma	39	1560
	86) Moksha-dharma	186	6935
		Total = 353	Total = 13006
(13) Anushasana	87) Dana-dharma	152	6409
	88) Bhishma-svargarohana	2	84
		Total = 154	Total = 6493
(14) Ashva-medhika	89) Ashvamedha	96	2741
(15) Ashra-mavasika	90) Ashrama-vasa	35	736
	91) Putra-darshana	9	234
	92) Naradagamana	3	91
		Total = 47	Total = 1061
(16) Mousala	93) Mousala	9	273
(17) Mahapra-sthanika	94) Mahaprasthanika	3	106
(18) Svargarohana	95) Svargarohana	5	194
Hari Vamsha	96) Hari-vamsha	45	2442
	97) Vishnu	68	3426
	98) Bhavishya	5	205
		Total = 118	Total = 6073
Grand total = 19	Grand total = 98 (95 + 3)	Grand total = 2113 (1995 + 118)	Grand total = 79,860 (73787 + 6073)

Thus, interpreted in terms of BORI's critical edition, the Mahabharata no longer possesses the 100,000 shlokas it is supposed to have. The figure is a little short of 75,000 (73,787 to be precise). Should the Hari Vamsha be included in a translation of the Mahabharata? It doesn't quite belong. Yet, it is described as a *khila* or supplement to the Mahabharata and BORI includes it as part of the critical edition, though in a separate volume. Hence, I have included the Hari Vamsha in this translation as well. With the Hari Vamsha, the number of shlokas increases to a shade less than 80,000 (79,860 to be precise). However, in some of the regional versions the text of the Mahabharata proper is closer to 85,000 shlokas and with the Hari Vamsha included, one approaches 95,000, though one doesn't quite touch 100,000.

Why should there be another translation of the Mahabharata? Surely, it must have been translated innumerable times. Contrary to popular impression, unabridged

translations of the Mahabharata in English are extremely rare. One should not confuse abridged translations with unabridged versions. There are only five unabridged translations—by Kisori Mohan Ganguly (1883–96), by Manmatha Nath Dutt (1895–1905), by the University of Chicago and J.A.B. van Buitenen (1973 onwards), by P. Lal and Writers Workshop (2005 onwards) and the Clay Sanskrit Library edition (2005 onwards). Of these, P. Lal is more a poetic trans-creation than a translation. The Clay Sanskrit Library edition is not based on the critical edition, deliberately so. In the days of Ganguly and Dutt, the critical edition didn't exist. The language in these two versions is now archaic and there are some shlokas that these two translators decided not to include, believing them to be untranslatable in that day and age. Almost three decades later, the Chicago version is still not complete, and the Clay edition, not being translated in sequence, is still in progress. However, the primary reason for venturing into yet another translation is not just the vacuum that exists, but also reason for dissatisfaction with other attempts. Stated more explicitly, this translation, I believe, is better and more authentic—but I leave it to the reader to be the final judge. (While translating 80,000 shlokas is a hazardous venture, since Ganguly, Dutt and Lal are Bengalis, surely a fourth Bengali must also be pre-eminently qualified to embark on this venture!)

A few comments on the translation are now in order. First, there is the vexed question of diacritical marks—should they be used or not? Diacritical marks make the translation and pronunciation more accurate, but often put readers off. Sacrificing academic purity, there is thus a conscious decision to avoid diacritical marks. Second, since diacritical marks are not being used, Sanskrit words and proper names are written in what seems to be phonetically natural and the closest—such as, Droupadi rather than Draupadi. There are rare instances where avoidance of diacritical marks can cause minor confusion, for example, between Krishna (Krishnaa) as in Droupadi [8] and Krishna as in Vaasudeva. However, such instances are extremely rare and the context should make these differences, which are mostly of the gender kind, clear. Third, there are some words that simply cannot be translated. One such word is dharma. More accurately, such words are translated the first time they occur. But on subsequent occasions, they are romanized in the text. Fourth, the translation sticks to the Sanskrit text as closely as possible. If the text uses the word Kounteya, this translation will leave it as Kounteya or Kunti's son and not attempt to replace it with Arjuna. Instead, there will be a note explaining that in that specific context Kounteya refers to Arjuna or, somewhat more rarely, Yudhishthira or Bhima. This is also the case in the structure of the English sentences. To cite an instance, if a metaphor occurs towards the beginning of the Sanskrit shloka, the English sentence attempts to retain it at the beginning too. Had this not been done, the English might have read smoother. But to the extent there is a trade-off, one has stuck to what is most accurate, rather than attempting to make the English

smooth and less stilted.

As the table shows, the parvas (in the eighteen-parva classification) vary widely in length. The gigantic Aranyaka or Shanti Parva can be contrasted with the slim Mousala Parva. Breaking up the translation into separate volumes based on this eighteen-parva classification therefore doesn't work. The volumes will not be remotely similar in size. Most translators seem to keep a target of ten to twelve volumes when translating all the parvas. Assuming ten volumes, 10 per cent means roughly 200 chapters and 7000 shlokas. This works rather well for Adi Parva, but collapses thereafter. Most translators therefore have Adi Parva as the first volume and then handle the heterogeneity across the eighteen parvas in subsequent volumes. This translation approaches the break-up of volumes somewhat differently, in the sense that roughly 10 per cent of the text is covered in each volume. The complete text, as explained earlier, is roughly 200 chapters and 7,000 shlokas per volume. For example, then, this first volume has been cut off at 199 chapters and a little less than 6,500 shlokas. It includes 90 per cent of Adi Parva, but not all of it and covers the first fifteen parvas of the 100- (or 98-) parva classification.

The Mahabharata is one of the greatest stories ever told. It has plots and subplots and meanderings and digressions. It is much more than the core story of a war between the Kouravas and the Pandavas, which everyone is familiar with, the culmination of which was the battle in Kurukshetra. In the Adi Parva, there is a lot more which happens before the Kouravas and the Pandavas actually arrive on the scene. In the 100-parva classification, the Kouravas and the Pandavas don't arrive on the scene until Section 6.

From the Vedas and Vedanta literature, we know that Janamejaya and Parikshit were historical persons. From Patanjali's grammar and other contemporary texts, we know that the Mahabharata text existed by around 400 BCE. This need not of course be the final text of Mahabharata, but could have been the original text of Jaya. The Hindu eras or *yugas* are four in number—Satya (or Krita) Yuga, Treta Yuga, Dvapara Yuga and Kali Yuga. This cycle then repeats itself, with another Satya Yuga following Kali Yuga. The events of the Ramayana occurred in Treta Yuga. The events of the Mahabharata occurred in Dvapara Yuga. This is in line with Rama being Vishnu's seventh incarnation and Krishna being the eighth. (The ninth is Buddha and the tenth is Kalki.) We are now in Kali Yuga. Kali Yuga didn't begin with the Kurukshetra war. It began with Krishna's death, an event that occurred thirty-six years after the Kurukshetra war. Astronomical data do exist in the epic. These can be used to date the Kurukshetra war, or the advent of Kali Yuga. However, if the text was composed at different points in time, with additions and interpolations, internal consistency in astronomical data is unlikely. In popular belief, following two alternative astronomers, the Kurukshetra war has been

dated to 3102 BCE (following Aryabhatta) and 2449 BCE (following Varahamihira). This doesn't mesh with the timelines of Indian history. Mahapadma Nanda ascended the throne in 382 BCE, a historical fact on which there is no dispute. The Puranas have genealogical lists. Some of these state that 1050 years elapsed between Parikshit's birth and Mahapadma Nanda's ascension. Others state that 1015 years elapsed. (When numerals are written in words, it is easy to confuse 15 with 50.) This takes Parikshit's birth and the Kurukshetra war to around 1400 BCE. This is probably the best we can do, since we also know that the Kuru kingdom flourished between 1200 BCE and 800 BCE. To keep the record straight, archaeological material has been used to bring forward the date of the Kurukshetra war to around 900 BCE, the period of the Iron Age.

As was mentioned, in popular belief, the incidents of the Ramayana took place before the incidents of the Mahabharata. The Ramayana story also figures in the Mahabharata. However, there is no reference to any significant Mahabharata detail in the Ramayana. Nevertheless, from reading the text, one gets the sense that the Mahabharata represents a more primitive society than the Ramayana. The fighting in the Ramayana is more genteel and civilized. You don't have people hurling rocks and stones at each other, or fighting with trees and bare arms. Nor do people rip apart the enemy's chest and drink blood. The geographical knowledge in the Mahabharata is also more limited than in the Ramayana, both towards the east and towards the south. In popular belief, the Kurukshetra war occurred as a result of a dispute over land and the kingdom. That is true, in so far as the present text is concerned. However, another fight over cattle took place in the Virata Parva and the Pandavas were victorious in that too. This is not the place to expand on the argument. But it is possible to construct a plausible hypothesis that this was the core dispute. Everything else was added as later embellishments. The property dispute was over cattle and not land. In human evolution, cattle represents a more primitive form of property than land. In that stage, humankind is still partly nomadic and not completely settled. If this hypothesis is true, the Mahabharata again represents an earlier period compared to the Ramayana. This leads to the following kind of proposition. In its final form, the Mahabharata was indeed composed after the Ramayana. But the earliest version of the Mahabharata was composed before the earliest version of the Ramayana. And the events of the Mahabharata occurred before the events of the Ramayana, despite popular belief. The proposition about the feud ending with Virata Parva illustrates the endless speculation that is possible with the Mahabharata material. Did Arjuna, Nakula and Sahadeva ever exist? Nakula and Sahadeva have limited roles to play in the story. Arjuna's induction could have been an attempt to assert Indra's supremacy. Arjuna represents such an integral strand in the story (and of the Bhagavad Gita), that such a suggestion is likely to be dismissed out of hand. But consider the following. Droupadi loved Arjuna a little bit more than the others. That's the reason she was denied admission to heaven. Throughout the text, there

are innumerable instances where Droupadi faces difficulties. Does she ever summon Arjuna for help on such occasions? No, she does not. She summons Bhima. Therefore, did Arjuna exist at all? Or were there simply two original Pandava brothers—one powerful and strong, and the other weak and useless in physical terms. Incidentally, the eighteen-parva classification is clearly something that was done much later. The 100-parva classification seems to be older.

The Mahabharata is much more real than the Ramayana. And, therefore, much more fascinating. Every conceivable human emotion figures in it, which is the reason why it is possible to identify with it even today. The text itself states that what is not found in the Mahabharata, will not be found anywhere else. Unlike the Ramayana, India is littered with real places that have identifications with the Mahabharata. (Ayodhya or Lanka or Chitrakuta are identifications that are less certain.) Kurukshetra, Hastinapura, Indraprastha, Karnal, Mathura, Dvaraka, Gurgaon, Girivraja are real places: the list is endless. In all kinds of unlikely places, one comes across temples erected by the Pandavas when they were exiled to the forest. In some of these places, archaeological excavations have substantiated the stories. The war for regional supremacy in the Ganga–Yamuna belt is also a plausible one. The Vrishnis and the Shurasenas (the Yadavas) are isolated, they have no clear alliance (before the Pandavas) with the powerful Kurus. There is the powerful Magadha kingdom under Jarasandha and Jarasandha had made life difficult for the Yadavas. He chased them away from Mathura to Dvaraka. Shishupala of the Chedi kingdom doesn't like Krishna and the Yadavas either. Through Kunti, Krishna has a matrimonial alliance with the Pandavas. Through Subhadra, the Yadavas have another matrimonial alliance with the Pandavas. Through another matrimonial alliance, the Pandavas obtain Drupada of Panchala as an ally. In the course of the royal sacrifice, Shishupala and Jarasandha are eliminated. Finally, there is yet another matrimonial alliance with Virata of the Matsya kingdom, through Abhimanyu. When the two sides face each other on the field of battle, they are more than evenly matched. Other than the Yadavas, the Pandavas have Panchala, Kashi, Magadha, Matsya and Chedi on their side. The Kouravas have Pragjyotisha, Anga, Kekaya, Sindhu, Avanti, Gandhara, Shalva, Bahlika and Kamboja as allies. At the end of the war, all these kings are slain and the entire geographical expanse comes under the control of the Pandavas and the Yadavas. Only Kripacharya, Ashvatthama and Kritavarma survive on the Kourava side.

Reading the Mahabharata, one forms the impression that it is based on some real incidents. That does not mean that a war on the scale that is described took place. Or that miraculous weapons and chariots were the norm. But there is such a lot of trivia, unconnected with the main story, that their inclusion seems to serve no purpose unless they were true depictions. For instance, what does the physical description of Kripa's sister and Drona's wife, Kripi, have to do with the main story? It is also more real than

the Ramayana because nothing, especially the treatment of human emotions and behaviour, exists in black and white. Everything is in shades of grey. The Uttara Kanda of the Ramayana is believed to have been a later interpolation. If one excludes the Uttara Kanda, we generally know what is good. We know who is good. We know what is bad. We know who is bad. The Ramayana is like a clichéd Bollywood film. This is never the case with the Mahabharata. However, a qualification is necessary. Most of us are aware of the Mahabharata story because we have read some version or the other, typically an abridged one. Every abridged version simplifies and condenses, distills out the core story. And in doing that, it tends to paint things in black and white, fitting everything into the mould of good and bad. The Kouravas are bad. The Pandavas are good. And good eventually triumphs. The unabridged Mahabharata is anything but that. It is much more nuanced. Duryodhana isn't invariably bad. He is referred to as Suyodhana as well, and not just by his father. History is always written from the point of view of the victors. While the Mahabharata is generally laudatory towards the Pandavas, there are several places where the text has a pro-Kourava stance. There are several places where the text has an anti-Krishna stance. That's yet another reason why one should read an unabridged version, so as not to miss out on these nuances. Take the simple point about inheritance of the kingdom. Dhritarashtra was blind. Consequently, the king was Pandu. On Pandu's death, who should inherit the kingdom? Yudhishthira was the eldest among the brothers. (Actually, Karna was, though it didn't become known until later.) We thus tend to assume that the kingdom was Yudhishthira's by right, because he was the eldest. (The division of the kingdom into two, Hastinapura and Indraprastha, is a separate matter.) But such primogeniture was not universally clear. A case can also be established for Duryodhana, because he was Dhritarashtra's son. If primogeniture was the rule, the eldest son of the Pandavas was Ghatotkacha, not Abhimanyu. Before both were killed, Ghatotkacha should have had a claim to the throne. However, there is no such suggestion anywhere. The argument that Ghatotkacha was the son of a rakshasa or demon will not wash. He never exhibited any demonic qualities and was a dutiful and loving son. Karna saved up a weapon for Arjuna and this was eventually used to kill Ghatotkacha. At that time, we have the unseemly sight of Krishna dancing around in glee at Ghatotkacha being killed.

In the Mahabharata, because it is nuanced, we never quite know what is good and what is bad, who is good and who is bad. Yes, there are degrees along a continuum. But there are no watertight and neat compartments. The four objectives of human existence are dharma, artha, kama and moksha. Etymologically, dharma is that which upholds. If one goes by the Bhagavad Gita, pursuit of these four are also transient diversions. Because the fundamental objective is to transcend these four, even moksha. Within these four, the Mahabharata is about a conflict of dharma. Dharma has been reduced to *varnashrama* dharma, according to the four classes (*varna*s) and four stages of life

(*ashramas*). However, these are collective interpretations of dharma, in the sense that a Kshatriya in the *garhasthya* (householder) stage has certain duties. Dharma in the Mahabharata is individual too. Given an identical situation, a Kshatriya in the garhasthya stage might adopt a course of action that is different from that adopted by another Kshatriya in the garhasthya stage, and who is to judge what is wrong and what is right? Bhishma adopted a life of celibacy. So did Arjuna, for a limited period. In that stage of celibacy, both were approached by women who had fallen in love with them. And if those desires were not satisfied, the respective women would face difficulties, even death. Bhishma spurned the advance, but Arjuna accepted it. The conflict over dharma is not only the law versus morality conflict made famous by Krishna and Arjuna in the Bhagavad Gita. It pervades the Mahabharata, in terms of a conflict over two different notions of dharma. Having collectively married Droupadi, the Pandavas have agreed that when one of them is closeted with Droupadi, the other four will not intrude. And if there is such an instance of intrusion, they will go into self-exile. Along comes a Brahmana whose cattle have been stolen by thieves. Arjuna's weapons are in the room where Droupadi and Yudhishthira are. Which is the higher dharma? Providing succour to the Brahmana or adhering to the oath? Throughout the Mahabharata, we have such conflicts, with no clear normative indications of what is wrong and what is right, because there are indeed no absolute answers. Depending on one's decisions, one faces the consequences and this brings in the unsolvable riddle of the tension between free will and determinism, the so-called karma concept. The boundaries of philosophy and religion blur.

These conflicts over dharma are easy to identify with. It is easy to empathize with the protagonists, because we face such conflicts every day. That is precisely the reason why the Mahabharata is read even today. And the reason one says every conceivable human emotion figures in the story. Everyone familiar with the Mahabharata has thought about the decisions taken and about the characters. Why was life so unfair to Karna? Why was Krishna partial to the Pandavas? Why didn't he prevent the war? Why was Abhimanyu killed so unfairly? Why did the spirited and dark Droupadi, so unlike the Sita of the Ramayana, have to be humiliated publicly?

It is impossible to pinpoint when and how my interest in the Mahabharata started. As a mere toddler, my maternal grandmother used to tell me stories from *Chandi*, part of the Markandeya Purana. I still vividly recollect pictures from her copy of *Chandi*: Kali licking the demon Raktavija's blood. Much later, in my early teens, at school in Ramakrishna Mission, Narendrapur, I first read the Bhagavad Gita, without understanding much of what I read. The alliteration and poetry in the first chapter was attractive enough for me to learn it by heart. Perhaps the seeds were sown there. In my

late teens, I stumbled upon Bankimchandra Chattopadhyay's *Krishna Charitra*, written in 1886. Bankimchandra was not only a famous novelist, he was a brilliant essayist. For a long time, *Krishna Charitra* was not available other than in Bengali. It has now been translated into English, but deserves better dissemination. A little later, when in college, I encountered Buddhadeb Bose's *Mahabharater Katha*. That was another brilliant collection of essays, first serialized in a magazine and then published as a book in 1974. This too was originally in Bengali, but is now available in English. Unlike my sons, my first exposure to the Mahabharata story came not through television serials but comic books. Upendrakishore Raychowdhury's Mahabharata (and Ramayana) for children was staple diet, later supplanted by Rajshekhar Basu's abridged versions of both epics, written for adults. Both were in Bengali. In English, there was Chakravarti Rajagopalachari's abridged translation, still a perennial favourite. Later, Chakravarthi Narasimhan's selective unabridged translation gave a flavour of what the Mahabharata actually contained. In Bengal, the Kashiram Das version of the Mahabharata, written in the seventeenth century, was quite popular. I never found this appealing. But in the late 1970s, I stumbled upon a treasure. Kolkata's famous College Street was a storehouse of old and secondhand books in those days. You never knew what you would discover when browsing. In the nineteenth century, an unabridged translation of the Mahabharata had been done in Bengali under the editorship of Kaliprasanna Singha (1840–70). I picked this up for the princely sum of Rs 5. The year may have been 1979, but Rs 5 was still amazing. This was my first complete reading of the unabridged version of the Mahabharata. This particular copy probably had antiquarian value. The pages would crumble in my hands and I soon replaced my treasured possession with a republished reprint. Not longer after, I acquired the Aryashastra version of the Mahabharata, with both the Sanskrit and the Bengali together. In the early 1980s, I was also exposed to three Marathi writers writing on the Mahabharata. There was Iravati Karve's *Yuganta*. This was available in both English and in Marathi. I read the English one first, followed by the Marathi. The English version isn't an exact translation of the Marathi and the Marathi version is far superior. Then there was Durga Bhagwat's *Vyas Parva*. This was in Marathi and I am not aware of an English translation. Finally, there was Shivaji Sawant's *Mritunjaya*, a kind of autobiography for Karna. This was available both in English and in Marathi.

In the early 1980s, quite by chance, I encountered two shlokas, one from Valmiki's Ramayana, the other from Kalidasa's *Meghadutam*. These were two poets separated by anything between 500 to 1,000 years, the exact period being an uncertain one. The shloka in *Meghadutam* is right towards the beginning, the second shloka to be precise. It is the first day in the month of Ashada. The yaksha has been cursed and has been separated from his beloved. The mountains are covered with clouds. These clouds are like elephants, bent down as if in play. The shloka in the Valmiki Ramayana occurs in

Sundara Kanda. Rama now knows that Sita is in Lanka. But the monsoon stands in the way of the invasion. The clouds are streaked with flags of lightning and garlanded with geese. They are like mountain peaks and are thundering, like elephants fighting. At that time, I did not know that elephants were a standard metaphor for clouds in Sanskrit literature. I found it amazing that two different poets separated by time had thought of elephants. And because the yaksha was pining for his beloved, the elephants were playing. But because Rama was impatient to fight, the elephants were fighting. I resolved that I must read all this in the original. It was a resolution I have never regretted. I think that anyone who has not read *Meghadutam* in Sanskrit has missed out on a thing of beauty that will continue to be a joy for generations to come.

In the early 1980s, Professor Ashok Rudra was a professor of economics in Visva-Bharati, Santiniketan. I used to teach in Presidency College, Kolkata, and we sometimes met. Professor Rudra was a left-wing economist and didn't think much of my economics. I dare say the feeling was reciprocated. By tacit agreement, we never discussed economics. Instead, we discussed Indological subjects. At that point, Professor Rudra used to write essays on such subjects in Bengali. I casually remarked, 'I want to do a statistical test on the frequency with which the five Pandavas used various weapons in the Kurukshetra war.' Most sensible men would have dismissed the thought as crazy. But Professor Rudra wasn't sensible by usual norms of behaviour and he was also a trained statistician. He encouraged me to do the paper, written and published in Bengali, using the Aryashastra edition. Several similar papers followed, written in Bengali. In 1983, I moved to Pune, to the Gokhale Institute of Politics and Economics, a stone's throw away from BORI. *Annals of the Bhandarkar Oriental Research Institute* (*ABORI*) is one of the most respected journals in Indology. Professor G.B. Palsule was then the editor of *ABORI* and later went on to become Director of BORI. I translated one of the Bengali essays into English and went and met Professor Palsule, hoping to get it published in *ABORI*. To Professor Palsule's eternal credit, he didn't throw the dilettante out. Instead, he said he would get the paper refereed. The referee's substantive criticism was that the paper should have been based on the critical edition, which is how I came to know about it. Eventually, this paper (and a few more) were published in *ABORI*. In 1989, these became a book titled *Essays on the Ramayana and the Mahabharata*, published when the Mahabharata frenzy had reached a peak on television. The book got excellent reviews, but hardly sold. It is now out of print. As an aside, the book was jointly dedicated to Professor Rudra and Professor Palsule, a famous economist and a famous Indologist respectively. Both were flattered. However, when I gave him a copy, Professor Rudra said, 'Thank you very much. But who is Professor Palsule?' And Professor Palsule remarked, 'Thank you very much. But who is Professor Rudra?'

While the research interest in the Mahabharata remained, I got sidetracked into translating. Through the 1990s, there were abridged translations of the Maha Puranas,

the Vedas and the eleven major Upanishads. I found that I enjoyed translating from the Sanskrit to English and since these volumes were well received, perhaps I did do a good job. With Penguin as publisher, I did a translation of the Bhagavad Gita, something I had always wanted to do. *Sarama and Her Children*, a book on attitudes towards dogs in India, also with Penguin, followed. I kept thinking about doing an unabridged translation of the Mahabharata and waited to muster up the courage. That courage now exists, though the task is daunting. With something like two million words and ten volumes expected, the exercise seems open-ended. But why translate the Mahabharata? In 1924, George Mallory, with his fellow climber Andrew Irvine, may or may not have climbed Mount Everest. They were last seen a few hundred metres from the summit, before they died. Mallory was once asked why he wanted to climb Everest and he answered, 'Because it's there.' Taken out of context, there is no better reason for wanting to translate the Mahabharata. There is a steep mountain to climb. And I would not have dared had I not been able to stand on the shoulders of the three intellectual giants who have preceded me—Kisori Mohan Ganguli, Manmatha Nath Dutt and J.A.B. van Buitenen.

Bibek Debroy

Drona Parva continued

After Bhishma's death, Drona is instated as the commander of the Kourava army and some of the most ferocious fighting takes place in Drona Parva, when Drona is the commander for five days, days eleven to fifteen. The highlights of this parva are the deaths of the sworn warriors, Abhimanyu, Jayadratha and Ghatotkacha. In the 18-parva classification, Drona Parva is the seventh. In the 100-parva classification, Drona Parva covers Sections 65 through 72 and has 173 chapters. In the numbering of the chapters in Drona Parva, the first number is a consecutive one, starting with the beginning of the Mahabharata. And the second number, within brackets, is the numbering of the chapter within the parva.

Section Sixty-Seven

Abhimanyu-Vadha Parva

This parva has 643 shlokas and twenty chapters.

Chapter 1009(32): 26 shlokas
Chapter 1010(33): 20 shlokas
Chapter 1011(34): 29 shlokas
Chapter 1012(35): 44 shlokas
Chapter 1013(36): 36 shlokas
Chapter 1014(37): 23 shlokas
Chapter 1015(38): 30 shlokas
Chapter 1016(39): 31 shlokas
Chapter 1017(40): 24 shlokas
Chapter 1018(41): 20 shlokas
Chapter 1019(42): 19 shlokas
Chapter 1020(43): 21 shlokas
Chapter 1021(44): 30 shlokas
Chapter 1022(45): 26 shlokas
Chapter 1023(46): 24 shlokas
Chapter 1024(47): 40 shlokas
Chapter 1025(48): 53 shlokas
Chapter 1026(49): 21 shlokas
Chapter 1027(50): 83 shlokas
Chapter 1028(51): 43 shlokas

This section is about the killing of Abhimanyu, the son of Arjuna and Subhadra. These are incidents that occur on the thirteenth day of the battle. Drona constructs the chakra vyuha[1] *and Abhimanyu alone knows how to penetrate it, Arjuna having been summoned away by the samshaptakas.*[2] *When Abhimanyu penetrates the vyuha, the others on the Pandava side are supposed to follow and protect him. However, they are restrained by Jayadratha, who has obtained a boon from Shiva. Abhimanyu kills the younger brothers of Shalya and Karna, Vasatiya, Shalya's son (Rukmaratha), one hundred princes, Duryodhana's son (Lakshmana), Kratha's son, Vrindaraka, Brihadbala (the king of Kosala), six of Karna's advisers, Ashvaketu (from Magadha), Martikavata (from Bhoja), Shatrunjaya, Chandraketu, Mahavega, Suvarcha, Suryabhasa, Kalakeya (Shakuni's brother) and rathas*[3] *from the Brahma-Vasatiyas and Kekayas. Abhimanyu is then killed by Duhshasana's son. On return, Arjuna takes an oath to kill Jayadratha on the next day.*

CHAPTER 1009(32)

'Sanjaya said, "We were first shattered by the infinitely energetic Arjuna. And because Yudhishthira was protected, Drona's pledge was not fulfilled. All the warriors on your side had their armour splintered and were regarded as having been vanquished. They were covered with dust. They were terribly anxious and glanced in the ten directions. Having obtained the permission of Bharadvaja's son,[4] they retreated. They were distressed on account of the enemy, which was successful in its objective. They were severely humiliated in that battle. As they proceeded, they heard all the beings praise Phalguna's[5] qualities and Keshava's[6] affection towards the illustrious Arjuna. They

spent the night like those who had been cursed, reflecting on what had happened and resorting to silence.

'"When it was morning, Duryodhana spoke to Drona. The words had affection and petulance in them, since the evil-minded one was overcome by the prosperity of the enemy. In everyone's hearing, the one who was eloquent spoke these angry words. 'O supreme among brahmanas! There is no doubt that you have singled us out as those who should be killed. Therefore, despite having approached Yudhishthira, you did not seize him. If you so wish, an enemy that you glance towards in battle is incapable of escaping, even if the Pandavas, together with the immortals, desire to protect him. You were pleased and granted me a boon. But later, you did not act in accordance with that. Those who are noble[7] never act so as to destroy the hopes of those who are devoted to them.' Having been addressed in this unpleasant way, Bharadvaja's son spoke to the king. 'Knowing that I always seek to do what brings you pleasure, you should not regard me in this way. The worlds, with the gods, the *asuras*, the *gandharvas*,[8] the *yakshas*,[9] the serpents and the *rakshasas*, cannot defeat an army that is protected by Kiriti.[10] O lord! Where Govinda, the creator of the universe, and the commander Arjuna are stationed, other than Tryambaka,[11] where is the force that can overcome it? Today, I will bring down a supreme and brave *maharatha*.[12] Today, I am telling you truthfully that it cannot but be otherwise. Today, I will construct a vyuha that cannot be penetrated even by the residents of heaven. O king! But devise some means to take Arjuna away. There is nothing that is unknown to him. There is nothing that he cannot achieve in battle. He has obtained strength and knowledge about fighting from different places.' After Drona had spoken in this way, the masses of samshaptakas again challenged Arjuna to a battle in the southern direction. The battle that took place between Arjuna and the enemy was one the like of which had not been seen before, nor heard of ever. O king! And Drona created a resplendent vyuha that was incapable of being looked at. It was like the sun when it reaches midday in its course and scorches down on everything. O descendant of the Bharata lineage! On the instruction of his father's eldest brother, Abhimanyu penetrated the impenetrable chakra vyuha in many different ways. He performed an extremely difficult deed and killed many thousands of brave ones. Then, six heroes attacked him together and he was finally slain by Duhshasana's son. All of us were supremely delighted and the Pandavas were oppressed by grief. O king! After Subhadra's son had been killed, our troops retreated."

'Dhritarashtra said, "O Sanjaya! He was the son of a lion among men. He had just become a youth. On hearing that he has been slain in battle, my mind is severely shattered. The dharma of kshatriyas, as laid down by those who have set the principles of dharma, is terrible. Desiring a kingdom, brave ones shower down their weapons on a child. He was a child and was reared in happiness. But he roamed around fearlessly. O

Gavalgana's son![13] Tell me how many, skilled in the use of weapons, slew him. O Sanjaya! Subhadra's son was infinitely energetic and sported around amidst that mass of chariots, wishing to penetrate. Tell me everything."

'Sanjaya replied, "O Indra among kings! You have asked me about the downfall of Subhadra's son and I will tell you everything in detail. O king! Listen attentively. The young one penetrated and sported around amidst that array. He was like a forest fire amidst the enemy, burning down large numbers of creepers, grass and trees. Those on your side were frightened of him, like the residents of a forest."'

CHAPTER 1010(33)

'Sanjaya said, "They are performers of terrible deeds in battle. Their deeds show they have conquered exhaustion. Together with Krishna, the five Pandavas are difficult to resist, even by the gods. There has never been, nor will there be, a man who possesses Krishna's qualities in righteousness, deeds, vigour, intelligence, nature, fame and prosperity. King Yudhishthira has always obtained heaven because of his truthfulness, devotion to dharma, generosity, worship of brahmanas and other qualities. O king! It has been said that three are equal in the field of battle—the Destroyer himself at the end of a *yuga*,[14] Jamadagni's valiant son[15] and Bhimasena. Partha, the wielder of the Gandiva, is always skilled in performing all his pledges in battle and I do not see his parallel on earth. Devotion towards superiors, maintaining secrecy of counsel, humility, self-control, beauty and bravery—these six are always present in Nakula. In knowledge of the sacred texts, gravity, sweetness, spirit, prowess and valour, the brave Sahadeva is the equal of the gods who are the Ashvins. All the great qualities in Krishna and all the qualities in the Pandavas, all those assembled qualities were to be seen in Abhimanyu. He was Yudhishthira's equal in patience, Krishna's in conduct, Bhimasena's in deeds and his equal in terrible feats, Dhananjaya's in beauty, valour and learning, and Nakula and Sahadeva's in humility."

'Dhritarashtra said, "O *suta*![16] I wish to hear everything about how the invincible Abhimanyu, Subhadra's son, was killed on the field of battle."

'Sanjaya replied, "O great king! The preceptor created the chakra vyuha. All the kings, who were Shakra's equal, were assembled in it. There was an assembly of princes there. All of them had taken their pledges and their standards were embellished with gold. All of them were attired in red garments and all of them had red ornaments. All of them had red pennants and all of them wore golden garlands. There were ten thousand such, firm in wielding the bow. Your handsome grandson Lakshmana[17] was at the forefront. They shared each other's misery and were like each other in bravery. They sought to rival each other and were devoted to each other's welfare. The king[18] was surrounded by maharatha Karna, Duhshasana and Kripa. With a white umbrella held

aloft his head, he was like the king of the gods in his beauty. He was fanned with whisks and was as radiant as the rising sun. The leader, Drona, was stationed at the forefront of those soldiers. The king of Sindhu[19] was stationed there, handsome, and like Mount Meru. O great king! On the flank of the king of Sindhu were stationed thirty of your sons, resembling the gods, and with Ashvatthama at the forefront. The maharathas—the gambler who was the king of Gandhara,[20] Shalya and Bhurishrava—were stationed on the flank of the king of Sindhu."'[21]

CHAPTER 1011(34)

'Sanjaya said, "That invincible army was protected by Bharadvaja's son. With Bhimaseana at the forefront, the Parthas advanced against it. Satyaki, Chekitana, Parshata Dhrishtadyumna,[22] the valiant Kuntibhoja, maharatha Drupada, Arjuna's son,[23] Kshatradharma, the brave Brihatkshatra, Dhrishtaketu the king of Chedi, the sons of Madri,[24] Ghatotkacha, the brave Yudhamanyu, the unvanquished Shikhandi, the unassailable Uttamouja, maharatha Virata, Droupadi's enraged sons, Shishupala's brave son,[25] the immensely valorous Kekayas, thousands of Srinjayas and many others, skilled in use of weapons and irresistible in battle, suddenly advanced, together with their followers, wishing to fight against Bharadvaja's son. However, Bharadvaja's valiant son was not agitated. As they approached, he repulsed all of them with a mighty shower of arrows. Like a large mass of water confronting an impenetrable hill, or like the shoreline driving back the ocean, they were driven back by Drona. O Indra among kings! They were oppressed by the arrows released from Drona's bow. The Pandavas were incapable of standing before Bharadvaja's son. The strength of Drona's arms was seen to be extraordinary, in that the Panchalas, together with the Srinjayas, could not advance before him. On seeing that Drona was advancing wrathfully, Yudhishthira thought about many ways whereby Drona could be countered. Having formed the view that Drona was incapable of being resisted by anyone else, Yudhishthira imposed that heavy and unbearable burden on Subhadra's son. He was not inferior to Vasudeva. His energy was superior to that of Phalguna. And he[26] spoke these words to Abhimanyu, the slayer of enemy heroes. 'O son![27] Act so that Arjuna does not censure us on return.[28] There is no one amongst us who knows how to penetrate the chakra vyuha. O mighty-armed one! With the exception of you, Arjuna, Krishna and Pradyumna,[29] there is no fifth person who can penetrate the chakra vyuha. O Abhimanyu! O son! I am asking this boon and you should grant it to me, for the sake of your fathers, your maternal uncles and all the soldiers. O son! Otherwise, on returning from the fight, Dhananjaya will censure us. Grasp your weapons and act so as to strike Drona's army.'

'"Abhimanyu replied, 'Desiring the victory of my fathers, I will soon enter and

penetrate that firm and supreme array of warriors, created by Drona. My father instructed me about entering and penetrating an array like this. But if I confront a calamity there, I do not know how to emerge.'

'"Yudhishthira said, 'O foremost among warriors! O son! Penetrate the array and create an entry for us. All of us will follow the path you traverse. O son! You are the equal of Dhananjaya in battle. On seeing you enter, we will follow and protect you from all the directions.'

'"Bhima said, 'I will follow you and so will Dhrishtadyumna, Satyaki, the Panchalas, the Kekayas, the Matsyas and all the Prabhadrakas. Once you have shattered the vyuha, we will repeatedly enter it and slaughter the best of the warriors who are inside it.'

'"Abhimanyu replied, 'Like an angry insect entering a flaming fire, I will penetrate Drona's unassailable array. Today, I will do what is good for both the lineages.[30] I will bring pleasure to my maternal uncle and my father. In the battle, a single child will be like death to masses of enemy soldiers and all the beings will witness my deeds today.'

'"Yudhishthira said, 'O Subhadra's son! As you speak, may your strength increase. You are seeking to penetrate Drona's impenetrable array. These tigers among men, great archers who are skilled in striking, will protect you. They are like the Sadhyas, the Rudras and the Maruts. They are like the Vasus, Agni and Aditya in valour.'"

'Sanjaya said, "On hearing these words, he[31] instructed his charioteer, Sumitra, and in that battle, asked him to swiftly drive towards Drona's array."'

CHAPTER 1012(35)

'Sanjaya said, "O descendant of the Bharata lineage! Having heard the words of the intelligent Dharmaraja, Subhadra's son urged his charioteer towards Drona's array. The charioteer was urged with the words, 'Go! Go!' O king! He replied to Abhimanyu in these words. 'O one with a long life! An extremely heavy burden has been imposed on you by the Pandavas. You should advance to the fight only after you have thought over whether you have the capacity to bear this. Drona, the preceptor, is skilled in the use of supreme weapons and has conquered exhaustion. You have been reared in extreme happiness and are not skilled in fighting.' On hearing these words, Abhimanyu laughed and spoke to his charioteer. 'O charioteer! Who is Drona? Who are these assembled kshatriyas? Even if Shakra on Airavata[32] advances in the forefront of the battle, with the masses of immortals, I will engage. Today, I am not bewildered at these kshatriyas. These enemy soldiers are not even a sixteenth part of me.[33] O son of a suta! Even if I were to confront my maternal uncle Vishnu,[34] the conqueror of the universe, or my father in battle, I would not be terrified.' Abhimanyu disregarded the words of the charioteer and instructed him to swiftly drive towards Drona's array. The charioteer was distressed in heart. But he urged the horses, which were three years old and decorated

with golden harnesses. Thus goaded by Sumitra, the horses advanced towards Drona's array. O king! Without any fear and with great force and valour, they advanced against Drona himself.

'"On seeing him attack, all the Kouravas, with Drona at the forefront, advanced to meet him and all the Pandavas followed him. His supreme standard bore the marks of a *karnikara*.[35] He was clad in golden armour. Arjuna's son was superior to Arjuna himself. He wished to fight with the maharathas, with Drona at the forefront. He was like a young lion attacking a herd of elephants. He sought to attack them and advanced twenty steps. In an instant, there was a melee, like when the whirl of the Ganga meets the ocean. The brave ones fought and killed each other. O king! An extremely tumultuous and terrible battle commenced. While that fearful battle raged, in Drona's sight, Arjuna's son shattered and penetrated the vyuha. The immensely strong one penetrated into the midst of the enemy and began to slaughter the foes. Warriors on elephants, horses and chariots, armed with weapons, descended on him and surrounded him. There was the sound of musical instruments. There were sounds of the slapping of arms and roars. There were roars like lions and shouts of 'Stay! Stay!' There were terrible and repeated exclamations of 'Do not go! Wait! Come to me! I am here! That is the enemy!' This mingled with the trumpeting of elephants, the tinkling of bells and ornaments, sounds of laughter and the sounds of hooves and chariot wheels. The earth resounded with these noises.

'"Those on your side descended before Arjuna's son. But the brave one was swift and firm. He was quick in using weapons that penetrated the inner organs and knew about the inner organs. He killed them. They were slaughtered by many different kinds of sharp arrows. They were like helpless insects descending into a fire. He swiftly covered the earth with their bodies and limbs severed from their bodies, like a priest covering an altar with *kusha* grass. There were arms with armguards and finger-guards, holding bows and arrows, swords and shields, goads, reins, lances and battleaxes, balls with iron spikes, spears, scimitars, spikes, javelins, catapults, clubs, the best of darts, *kampanas*,[36] whips, giant conch shells, spears,[37] *kachagrahas*,[38] maces, slings, nooses, heavy maces and stones. Those arms were decorated with armlets and bracelets and smeared with fragrances and unguents. Arjuna's son severed the arms of those on your side in thousands. O great king! Covered with blood, they were strewn around on the ground and looked radiant. O venerable one! It was as if five-headed serpents had been slain by Garuda. There were many heads with beautiful noses, faces and hair, without the marks of wounds and adorned with beautiful earrings. Copious quantities of blood flowed from these and the teeth gnashed the lips in anger. They were adorned with beautiful garlands and headdresses, embellished with gems and jewels. They were like lotuses severed from the stalks and possessed the radiance of the sun or the moon. Once upon a time, they could speak many beneficial and pleasant words and were smeared with

sacred fragrances. Phalguna's son covered the earth with the heads of the enemy. There were many excellent chariots, with forms like the cities of the gandharvas. They possessed shafts in the front and curved staffs made out of bamboo poles. Their shafts, yokes and wheels were shattered. They were bereft of their axles and pins. They lost their wheels, standards and seats. The implements of war were scattered. The expensive cushions were also scattered and thousands of riders slain. Everything that could be seen was mangled with his arrows. He used sharp arrows, honed at the tip, to slice down the enemy riders on elephants, with their flags, goads and pennants, quivers, armour, seats, reins and blankets, the bells on the trunks and the tusks, and also those who guarded their steps from the rear. There were horses from Vanayu, Kamboja, Bahlika and the mountainous regions. They were well trained and swift and could keep their tails, ears and eyes immobile. The warriors who rode on them were accomplished and wielded spears, swords and lances. They were strewn around, deprived of cushions and whisks. Their tongues lolled out. The eyes were detached and the entrails and livers were plucked out. Their harnesses were torn and their riders were killed. This delighted large numbers of flesh-eaters. The mail and armour was sliced away and they were covered in urine and excrement. Thus bringing down the best of your horses, he was resplendent. He accomplished these difficult deeds alone, like the unfathomable Vishnu in earlier times. He crushed your giant army with the three kinds of forces.[39] O descendant of the Bharata lineage! He also killed your foot soldiers. Using sharp arrows, Subhadra's son was seen to single-handedly destroy your soldiers, like Skanda[40] against the asura army. Those on your side and your sons glanced in the ten directions. Their mouths were dry. Their eyes were restless. They were covered with sweat and their body hair stood up. They lost all interest in vanquishing the enemy and made up their minds to flee. Wishing to remain alive, they cried and called out to each other by name and lineage. They abandoned wounded sons, fathers, well-wishers, relatives and kin. They urged their horses and elephants, so that they could run away quickly."'

CHAPTER 1013(36)

'Sanjaya said, "On seeing that the army was routed by Subhadra's infinitely energetic son, Duryodhana was angered and himself advanced against Subhadra's son. On seeing that the king had returned and was advancing in the battle against Subhadra's son, Drona spoke to all the warriors. 'Protect the king. While we look on, the valiant Abhimanyu is killing everything that he is targeting. Do not be afraid. Swiftly attack and protect Kourava.'[41] He[42] possessed powerful and grateful well-wishers, desiring victory. Though they were terrified, those brave ones surrounded your son—Drona, Drona's son, Kripa, Karna, Kritavarma, Soubala,[43] Brihadbala, the king of Madra, Bhuri, Bhurishrava, Shala, Pourava and Vrishasena.[44] They released sharp arrows and

countered Subhadra's son with that great shower of arrows. They confounded him and freed Duryodhana. But Arjuna's son could not tolerate that something he had grasped should be taken away. With a great shower of arrows, he enveloped the horses and the charioteers of those maharathas. Having repulsed them, Subhadra's son roared like a lion. On hearing his roar, which was like that of a lion in search of flesh, the rathas, with Drona at the forefront, were extremely enraged. They could not tolerate it. O venerable one! They encircled him from all sides with a mass of chariots. They released a mass of many different kinds of arrows at him. But your grandson used sharp arrows to sever them in the sky and then pierced them back in turn. It was extraordinary. They were enraged by those arrows, which were like the virulent poison of snakes. Wishing to kill him, they surrounded Subhadra's son, who refused to run away. That ocean of your soldiers was like a sea. But Abhimanyu held it back, like the shoreline against the abode of *makaras*.[45] Those brave ones fought, wishing to kill each other. There was Abhimanyu on one side and the enemy on the other and no one wished to retreat. A terrible and fearful combat raged.

'"Duhsaha pierced Abhimanyu with nine arrows, Duhshasana with twelve, Sharadvata Kripa with three and Drona with seventeen arrows, each of which was like a venomous serpent. Vivimshati pierced him with twenty, Kritavarma with seven, Brihadbala with eight, Ashvatthama with seven, Bhurishrava with three arrows and the king of Madra with six arrows. Shakuni pierced him with two arrows and King Duryodhana with three. In turn, he pierced each of them back with three arrows. O great king! With the bow in his hand, the powerful Abhimanyu seemed to dance around. He was enraged because he was oppressed by your sons. He exhibited the great strength he had acquired through learning and practice. He was borne on well-trained horses, with speeds like those of Garuda or the wind. They bore him swiftly and he countered the heir of Ashmaka.[46] Asking him to wait, Abhimanyu used ten arrows to cut down his charioteer, his horses, his standard, his arms, his bow and his head. Having brought these down, he smiled. When the brave lord of Ashmaka was thus slain by Subhadra's son, all his soldiers wavered and began to run away. Karna, Kripa, Drona, Drona's son, the king of Gandhara, Shala, Shalya, Bhurishrava, Kratha, Somadatta, Vivimshati, Vrishasena, Sushena, Kundabhedi, Pratardana, Vrindaraka, Lalittha, Prabahu, Dirghalochana and the enraged Duryodhana showered down arrows on him. Those great archers pierced him with their arrows and Abhimanyu became angry. He shot arrows at Karna that were capable of penetrating the body. O king! They pierced his armour and his body and penetrated the earth, like a snake entering a termite hill. Having been thus wounded by him, Karna was pained and swooned. In that battle, he was like a mountain trembling because of an earthquake. With three other sharp arrows, the angry and powerful one slew Sushena, Dirghalochana and Kundabhedi. Having recovered, Karna pierced him with twenty-five iron arrows, Ashvatthama with twenty and Kritavarma with seven.

With arrows piercing all his limbs, the son of Shakra's son[47] was seen to angrily roam around amidst the soldiers, like Yama with a noose in his hand. Shalya was near him and he repulsed him with a shower of arrows. The mighty-armed one roared and terrified your soldiers. O king! Pierced in his inner organs by the one who was skilled in the use of weapons, Shalya lost his senses and sat down on the floor of his chariot. While Bharadvaja's son looked on, on seeing that he had been thus pierced by Subhadra's illustrious son, all the soldiers began to run away. They saw that the mighty-armed one[48] was covered with gold-tufted arrows. Those on your side began to flee, like deer oppressed by a lion. He[49] was thus praised for his fighting and his fame by the ancestors, the gods, the *charanas*,[50] the *siddhas*[51] and the masses of yakshas and also by the large number of beings who were on earth. He was as resplendent as a fire into which oblations had been poured."'

CHAPTER 1014(37)

'Dhritarashtra asked, "When Arjuna's son, the great archer, caused a rout with his straight-flying arrows, who were the ones on my side who sought to counter him?"

'Sanjaya replied, "O king! Listen to how that young one sported around in that great battle, when he shattered the array of chariots protected by Bharadvaja's son. On seeing that the lord of Madra was crushed in that battle by the arrows of Subhadra's son, Shalya's younger brother angrily advanced and covered him with a shower of arrows. He pierced Arjuna's son, his horses and his charioteer, with ten arrows and roared loudly, asking him[52] to wait. However, Arjuna's son severed his head from his neck, his arms, his feet, his bow, his horses, his umbrella, his standard, his charioteer, the three poles on the chariot, his seat, his wheels, his yoke, his quiver, the floor of the chariot, his bows, his flag, those who protected his wheels and all his other implements. He was so swift in piercing them that no one could see him. That infinitely energetic one lost his life and fell down on the ground, pierced through his ornaments and garments, like a giant tree[53] shattered by the wind. His followers were terrified and fled in all the directions. O descendant of the Bharata lineage! On witnessing the deeds of Arjuna's son, all the beings roared in applause in every direction. After Shalya's brother had been killed, many of his soldiers advanced against Arjuna's son, loudly proclaiming their lineages, their residences and their names. They angrily attacked him, with many different kinds of weapons in their hands. Intoxicated in their strength, they were on chariots, horses and elephants. There were others on foot. The great sound of arrows mingled with the sounds of hooves. There were roars and loud exclamations, sounds like that of roaring lions. Some slapped their palms and twanged their bowstrings, trying to scare Arjuna's son. They said, 'As long as we are alive, you will not escape with your life today.' On hearing and seeing them, Subhadra's son laughed. Having smiled, he used

arrows to pierce those who had struck him first. He exhibited many wonderful weapons and his dexterity. In that encounter, Arjuna's brave son fought gently with them.[54] He had obtained weapons from Vasudeva and Dhananjaya. Krishna's son displayed them, just like the two Krishnas.[55] He strove again and again, flinging away the heavy burden that he had taken on. No gap could be seen between his taking up and shooting an arrow. The blazing circle of his outstretched bow could be seen in all the directions, like the flaming circle of the sun destroying all darkness. The twanging of his bowstring and the terrible slapping of his palms could be heard. It was like the roaring of the clouds when a great thunderclap is disgorged. Though he was intolerant, Subhadra's son was modest. The handsome one showed due reverence. Showing respect to the heroes, he fought with arrows and other weapons. O great king! He started gently and became fierce later, like the illustrious sun during the autumn, after the monsoon is over. His great shower of arrows was colourful. The arrows were gold-tufted and sharpened on stone. He angrily released hundreds of them, like the rays of the sun in the sky. While Bharadvaja's son looked on, the immensely illustrious one shot *kshurapras*, *vatsadantas*, *vipathas*, *narachas*, half-narachas, *bhallas* and *anjalikas*[56] and covered that array of chariots. Oppressed by those arrows, those soldiers retreated."'

CHAPTER 1015(38)

'Dhritarashtra said, "O Sanjaya! My mind is divided into two kinds of feelings, satisfaction and shame, on learning that Subhadra's son routed the soldiers of my son.[57] O son of Gavalgana! Tell me everything again in detail, about how the young one sported, like Skanda against the asuras."

'Sanjaya replied, "I will tell you about that extremely terrible encounter that took place between one and many. It was a tumultuous battle. Mounted on his chariot, Abhimanyu exerted himself. All the *rathas*[58] on your side were the scorchers of enemies and happily exerted themselves. There were Drona, Karna, Kripa, Shalya, Drona's son, Bhoja,[59] Brihadbala, Duryodhana, Somadatta's son,[60] the immensely strong Shakuni, many kings, many princes and many other soldiers. He roamed around like a circle of fire and pierced all of them with arrows. Subhadra's powerful son was the destroyer of enemies and skilled in supreme weapons. O descendant of the Bharata lineage! He exhibited his energy in all the directions. On witnessing the conduct of Subhadra's infinitely energetic son, your soldiers trembled repeatedly. Bharadvaja's powerful and immensely wise son dilated his eyes in delight. O venerable one! He quickly approached Kripa and addressed him, as if penetrating the inner organs of your son.[61] 'Abhimanyu, skilled in fighting, can be seen in the battle. Subhadra's youthful son has come here, ahead of all the Parthas. He has caused delight to his well-wishers, all the kings, Yudhishthira, Nakula, Sahadeva, Pandava Bhimasena, his relatives, his kin and all the

other well-wishers who are neutral. I do not think there is any archer who is equal to him in battle. If he so wishes, he can kill all these soldiers. But for some reason, he does not desire that.' On hearing Drona's affectionate words, your son glanced smilingly at Drona. But he was enraged with Arjuna's son.'

'"Duryodhana spoke to Karna, Bahlika, Kripa, Duhshasana, the king of Madra and all the other maharathas. 'The preceptor, knowledgeable about the brahman, is at the forefront of all of us. But because of affection and delusion, he does not wish to slay Arjuna's son. In a battle, no assailant can escape from him, even if it were to be Death himself, not to speak of other mortals. I tell you this truthfully. He is protecting Arjuna's son, as if he is his own student. Sons, students and the sons of students are always loved by those who follow dharma. Protected by Drona, he thinks himself to be brave. Though he is proud of himself, he is stupid. Let us swiftly crush him.' Thus addressed by the king, while Bharadvaja's son looked on, they rushed against Satvati's son.[62] They were angry and wished to kill him. On hearing Duryodhana's words, Duhshasana, tiger among the Kuru lineage, replied to Duryodhana in these words. 'O great king! I tell you that I am going to kill him, while the sons of Pandu and the Panchalas look on. I will devour Subhadra's son, like Rahu grasping the sun.'[63] He once again addressed the king of the Kurus in these loud words. 'There is no doubt that, on hearing that Subhadra's son has been devoured by me, the two Krishnas, who are extremely proud, will depart from the world of the living to the world of the dead. On hearing that they have died, the sons who have been born in Pandu's field,[64] together with all their well-wishers, will become impotent and will give up their lives on a single day. Therefore, if this one is killed, all your enemies, who wish you ill, will be destroyed. O king! Wish me well and I will slay this enemy of yours.' O king! Having spoken these words, your son, Duhshasana, was enraged and roared. He enveloped Subhadra's son with a shower of arrows. Your son, the scorcher of enemies, descended on him. However, Abhimanyu pierced him with twenty-six sharp arrows. Duhshasana became wrathful, like an elephant with shattered temples. He fought with Abhimanyu, Subhadra's son, in that battle. The chariots circled in wonderful ways, to the left and to the right. Those two warriors, skilled in the art of fighting with chariots, roamed around. Cymbals, drums, battle drums, *krikaras*,[65] tambourines, kettledrums and *jharjharas*[66] were sounded. This loud noise mingled with the roar of the men. It was like the roar of lions, mingling with din of the salty ocean."'

CHAPTER 1016(39)

'Sanjaya said, "The intelligent Abhimanyu's body was mangled by the arrows. But he stationed himself before the enemy and smilingly spoke these words to Duhshasana. 'It is through good fortune that I behold this insolent enemy in the battle today. He is cruel and has abandoned dharma. He is addicted to praising himself. In King Dhritarashtra's

hearing and in the assembly hall, you angered Dharmaraja Yudhishthira through your harsh words. Intoxicated with victory,[67] you addressed many maddening words towards Bhima. You stole the property of others. You were enraged. You were not pacified. You were avaricious. Your wisdom was destroyed. You were hateful and you caused injury. You robbed my fathers, fierce archers, of their kingdom. You acted in rage against those great-souled ones. Because of all that, you are facing the consequences. O evil-minded one! You will reap the fruits of terrible adharma. While all these soldiers look on, I will chastise you with my arrows today. Today, in the battle, I will free myself of the debt of anger I bear towards you. Krishna is intolerant towards you and this is what my fathers also desire. O Kouravya! In the battle, I will free myself of the debt I owe to Bhima. If you do not give up the battle, you will not escape with your life.' Having spoken these words, the mighty armed one, the destroyer of enemy heroes, released an arrow towards Duhshasana. It was like death, like the fire at the time of destruction and like the wind in its energy. It swiftly approached and pierced him in his shoulder joint. He again pierced him with another twenty-five. O great king! Thus severely pierced and wounded, Duhshasana sat down on the floor of his chariot. He was overcome by a great swoon. His charioteer quickly carried away the unconscious Duhshasana, who was oppressed by the arrows of Subhadra's son, from the midst of that battle. On witnessing this, the Pandavas, Droupadi's sons, Virata, the Panchalas and the Kekayas roared like lions. The soldiers of the sons of Pandu were delighted and in all directions, played on many different kinds of musical instruments. On witnessing the feat accomplished by Subhadra's son, they laughed.

'"On seeing that the extremely hateful and insolent enemy had been vanquished, Droupadi's maharatha sons, who had images of Dharma, Marut, Shakra and the Ashvins on the tips of their standards,[68] Satyaki, Chekitana, Dhrishtadyumna, Shikhandi, the Kekayas, Dhrishtaketu, the Matsyas, the Panchalas, the Srinjayas and the Pandavas, with Yudhishthira at the forefront, were filled with joy. Wishing to fragment Drona's array, they attacked together. An extremely great battle commenced between those on your side and the enemy. The brave ones were unwilling to retreat and desired victory. O great king! While that extremely fearful battle raged, Duryodhana spoke to Radheya. 'Behold! Duhshasana has been conquered by the brave Abhimanyu. He[69] is like the sun in his energy and was slaughtering the warriors in battle. The Pandavas are advancing towards Subhadra's son, with upraised weapons.' At this, Karna became enraged. Wishing to ensure the welfare of your son, he covered the unassailable Abhimanyu with sharp arrows. In the field of battle, he pierced his followers with sharp and supreme arrows and was contemptuous of Subhadra's brave son. O king! Abhimanyu swiftly pierced Radheya with seventy-three arrows that possessed iron heads. The great-minded one wished to confront Drona. In that battle, there was no one who could repulse his advance towards Drona. He oppressed the best of the rathas, like the one with the

vajra[70] in his hand against the asuras. Karna was revered by all those who wielded the bow and desired victory. He exhibited his supreme weapons and pierced Subhadra's son with hundreds of arrows. The powerful one was Rama's[71] disciple and was supreme among those who possessed knowledge of weapons. In that battle, he oppressed Abhimanyu, whom enemies found invincible. He was afflicted by Radheya's shower of weapons. But in that battle, Subhadra's son did not waver. He was like an immortal. Arjuna's son used sharp, broad-headed and straight-tufted arrows that had been sharpened on stone to sever the bows of the heroes and afflicted Karna. His standard and bow were severed and fell down on the ground. On seeing that Karna was confronting a hardship, Karna's younger brother stretched his firm bow and quickly advanced against Subhadra's son. The Parthas, and those who followed them, roared loudly. Satisfied with Subhadra's son, they played on musical instruments."'

CHAPTER 1017(40)

'Sanjaya said, "He[72] repeatedly stretched the bow that he held in his hand and roared. He quickly placed himself between those two[73] great-souled rathas. As if smiling, he quickly pierced the unassailable Abhimanyu, his umbrella, his standard, his charioteer and his horses with ten arrows. Krishna's son[74] had performed superhuman deeds, like his father and his grandfather. On seeing him afflicted by the arrows, those on your side were delighted. Abhimanyu smiled at this. He stretched his bow and used a single arrow to sever his head,[75] which fell down from the chariot onto the ground. It was like a karnikara tree uprooted from a mountain by the wind. O king! On seeing that his brother had been slain, Karna was overcome by grief. Having forced Karna to retreat, Subhadra's son used arrows tufted with heron feathers to quickly rout the other great archers. He shattered that net of elephants, horses, chariots and infantry. The immensely illustrious Abhimanyu angrily routed them with his arrows. Karna was afflicted by Abhimanyu's many arrows. He fled on swift horses and the array was shattered. O king! Abhimanyu's arrows covered the sky, like locusts or like a shower, and nothing could be seen. The warriors on your side were slaughtered by those sharp arrows. O king! But for the king of Sindhu,[76] no one remained. Subhadra's son, bull among men, blew on his conch shell. O bull among the Bharata lineage! He swiftly descended on the army of the Bharatas. He quickly consumed the enemy, like a kindled fire on dry wood. Arjuna's son circled around, in the midst of the soldiers of the Bharatas. He used his sharp arrows to mangle the chariots, elephants, horses and men. The earth became impassable, because it was strewn with large numbers of headless torsos. Supreme arrows were released from the bow of Subhadra's son. Wishing to save their lives, they[77] fled, killing those on their own side in the process. There were broad

and sharp vipatha arrows, terrible, and the performer of cruel deeds. They killed charioteers, elephants and horses and swiftly covered the ground. Severed arms were seen in that battle. They held weapons and were clad in finger guards. They held swords and were adorned with armlets. They were decorated in golden ornaments. They held bows and arrows. There were bodies and heads with earrings and garlands. There were thousands of these on the ground. It was impenetrable because of the decorations, seats, long poles, shattered axles and yokes, fragmented wheels and many chariots. There were javelins, swords and other weapons. Giant standards fell down. O lord of the earth! Kshatriyas, horses and elephants were slain. The earth became impassable and soon assumed an extremely terrible form. The princes were slain and lamented loudly. A great sound arose and it increased the fear of cowards. O best of the Bharata lineage! That sound filled all the directions. Subhadra's son attacked the soldiers and killed the horses, rathas and elephants. He roamed in all the directions and nothing could be seen because of the dust that arose. Since they were enveloped in dust, we could not see the soldiers then. O descendant of the Bharata lineage! He killed the elephants, horses and men. We saw him the next instant, like the midday sun. O great king! Abhimanyu scorched the masses of the enemy. The son of Vasava's son was like Vasava in the battle. O great king! Abhimanyu roamed around in the midst of the soldiers."'

CHAPTER 1018(41)

'Dhritarashtra said, "He was a mere child, reared in great happiness. He was noble and proud because of his strength. He was skilled in battle. He was brave. He was born in a noble lineage. He was ready to give up his own life. He immersed himself in that army, borne by well-trained horses that were three years old. Was there any ratha in Yudhishthira's army who followed him?"

'Sanjaya replied, "Yudhishthira, Bhimasena, Shikhandi, Satyaki, the twins, Dhrishtadyumna, Virata, Drupada and the Kekayas, Dhrishtaketu and the Matsyas angrily advanced in that battle. Those armed ones, arranged in battle formation, sought to protect him. On seeing those brave ones advance, all those on your side retreated. On seeing that the extremely large army of your son was retreating, your energetic son-in-law[78] sought to restrain them. O great king! Jayadratha, the son of the king of Sindhu, repulsed the Parthas, together with their soldiers, when they sought to protect their son.[79] That fierce and great archer, the son of Vriddhakshatra, invoked his divine weapons, like an elephant sporting on a sloping ground."

'Dhritarashtra said, "O Sanjaya! I think that an extremely heavy burden was placed on Saindhava, since he had to single-handedly repulse the enraged Pandavas who desired to protect their son. I think that Saindhava's strength and valour were extremely wonderful. Tell me about the valour and extreme deeds of the great-souled one. O suta! What donations did he make? What oblations did he offer? What austerities did he

torment himself with? How could the king of Sindhu counter the enraged Parthas single-handed?”

‘Sanjaya replied, “At the time of Droupadi’s abduction, he was vanquished by Bhimasena.[80] The king was tormented by his dishonour and desiring a boon, performed extremely great austerities. He withdrew his sensual organs from all objects that brought them pleasure. He bore hunger, thirst and heat and became so thin that he seemed to be made out of veins. He chanted the name of the eternal brahman and worshipped the god Sharva.[81] The illustrious one, compassionate towards devotees, became merciful towards him. In a dream, Hara revealed himself to the son of the lord of Sindhu and said, ‘O Jayadratha! I am pleased with you. Ask for a boon. What do you desire?’ Thus addressed by Sharva, Jayadratha, the king of Sindhu, joined his hands in salutation, controlled his soul, bowed in obeisance before Rudra and replied, ‘The Pandaveyas are terrible in battle because of their valour and prowess. I wish that I may alone be able to counter them in battle.’ O descendant of the Bharata lineage! This is what he asked for. Thus addressed, the lord of the gods spoke to Jayadratha in these words. ‘O amiable one! I will grant you the boon, but with the exception of Partha Dhananjaya. In a battle, you will be able to withstand the other four sons of Pandu.’ The king agreed to these words of the lord of the gods and awoke from his sleep. It is because of the boon that he obtained as a gift and because of the strength of his divine weapons, that he was able to repulse the army of the Pandavas single-handed. The twang of his bowstring and the slap of his palms overwhelmed the enemy kshatriyas with fear and also caused supreme delight among your soldiers. O king! The kshatriyas[82] saw that Saindhava took up the entire burden and roared and rushed to the spot where Yudhishthira’s army was.”’

CHAPTER 1019(42)

‘Sanjaya said, “O Indra among kings! You have asked me about the valour of the king of Sindhu. I will tell you everything, in detail, about how he fought with the sons of Pandu. Listen. There were well-trained horses from the Sindhu region, controlled by the charioteer. They were large and as fleet as the wind. These bore him. His chariot, constructed in the appropriate way, was like a city of the gandharvas. It was radiant with a standard that bore the mark of a large and silver-coloured boar. There was a white umbrella and pennants, with fans and whisks. These were the marks of a king. And he was as resplendent as the lord of the stars[83] in the firmament. The bumper on his chariot was made out of iron and was decorated with pearls, diamonds, gems and gold. It was as dazzling as luminous bodies in the sky. He extended his great bow and released many arrows, filling up those parts that Arjuna’s son shattered.[84] He pierced Satyaki with three arrows and Vrikodara with eight, Dhrishtadyumna with sixty and

Virata with ten arrows, Drupada with five sharp arrows and Shikhandi with ten, the Kekayas with twenty-five and Droupadi's sons with three arrows each. He pierced Yudhishthira with seventy and mangled all others with a great net of arrows. It was extraordinary.

'"The powerful king, Dharma's son, smiled. He fixed a sharp and yellow broad-headed arrow and used this to slice down his bow.[85] But he took up another bow in the twinkling of an eye and pierced Partha[86] with ten arrows, piercing the others with three each. On realizing his dexterity, Bhima again used three broad-headed arrows and severed his bow, standard and umbrella, so that they were swiftly brought down on the ground. O venerable one! The powerful one strung another bow and brought down Bhima's standard, bow and horses. With his horses slain and his bow severed, he descended from his chariot and climbed onto Satyaki's chariot, like a lion jumping onto the summit of a mountain. On witnessing this honourable and supreme deed on the part of the king of Sindhu, those on your side were delighted and shouted repeatedly in appreciation. All the beings honoured this deed, whereby he countered the enraged Pandavas alone, through the energy of his weapons. Subhadra's son had created a route earlier, by slaughtering many warriors and elephants. But Saindhava restrained the armoured Pandus from that path. The brave Matsyas, Panchalas and Kekayas made every endeavour. So did the Pandavas. But they could not withstand Saindhava. Everyone who tried to penetrate Drona's array was checked by Saindhava, as a consequence of the boon that he had obtained from the god."'

CHAPTER 1020(43)

'Sanjaya said, "Desiring success, Saindhava checked the Pandus. There commenced an extremely terrible battle between those on your side and the enemy. Arjuna's son, invincible and unwavering in his aim, penetrated the soldiers and agitated them, like a makara in the ocean. The foremost among them, supreme among the Kurus, advanced duly against Subhadra's son, the scorcher of enemies who was causing the agitation with his shower of arrows. That clash between him and them was extremely terrible and the infinitely energetic ones created showers of arrows. Arjuna's son was obstructed in every direction by chariots of the enemy and killed Vrishasena's charioteer and severed his bow. The powerful one then pierced his horses with arrows and those horses, which were as swift as the wind, bore his[87] chariot away from the field of battle. Using that opportunity, Abhimanyu's charioteer freed his chariot from that melee. On seeing the chariot emerge, there was delight and roars of applause. He[88] was like a lion and enraged, mangling the enemy with his arrows. Without any fear, Vasatiya swiftly advanced and attacked him. He restrained Abhimanyu with sixty gold-tufted arrows and said, 'As long as I am alive, you will not escape from this battle with your life.' He was

clad in iron armour. But Subhadra's son used a swift arrow to pierce him in the heart. Losing his life, he fell down on the ground. On seeing that Vasatiya had been killed, the bulls among the kshatriyas were enraged. O king! They surrounded your grandson, wishing to kill him. They stretched their many different kinds of bows in many different kinds of ways. A terrible battle raged between Subhadra's son and the enemy. Phalguna's son was wrathful. He sliced down their arrows and bows and the heads from the bodies, decorated with earrings and garlands. Severed arms were seen, decorated with golden ornaments. They held swords and finger guards, lances and battleaxes. Garlands, ornaments, garments and giant standards fell down. There were armour and shields, necklaces, crowns, umbrellas and whisks. It became impassable because of decorations, seats and poles. There were shattered and fragmented axles, wheels and yokes in thousands. There were *anukarshas*.[89] And flags, charioteers, horses, broken chariots and slain elephants, strewn all over the ground. Many brave kshatriyas, the lords of many countries, who had surrounded him with a desire for victory, were killed. They were strewn on the ground and it looked terrible. The angry Abhimanyu was in the field of battle, roaming in all the directions and sub-directions, and his form could not be seen. His golden armour and ornaments could alone be seen and also his bow and arrows. No one was capable of glancing at him with his eyes. He killed the warriors with his arrows and was stationed like the sun in their midst."'

CHAPTER 1021(44)

'Sanjaya said, "Arjuna's son robbed the brave ones of their lives and was like Death robbing all beings of their lives, when the time arrives. The powerful one was the son of Shakra's son and was Shakra's equal in valour. Agitating your army, Abhimanyu was seen to be extremely resplendent. O Indra among kings! That killer of the best of kshatriyas was like Death when he penetrated. He descended on Satyashrava, like a tiger descending on deer. When Satyashrava had been thus attacked, the other maharathas quickly grasped a large number of different weapons and rushed against Abhimanyu. 'I will be the first. I will station myself in the forefront.' Those bulls among kshatriyas rivalled each other and spoke thus. They attacked Arjuna's son together, wishing to kill him. On seeing that army of kshatriyas advance against him, he received them, like a whale grasping small fish in the ocean. Like rivers do not return once they head towards the ocean, not a single one who approached wished to run away. That army was like a boat in the ocean, when it has been grasped by a mighty storm and is tossed around by the force of the wind. It was oppressed by fear, trembled and was destroyed.

'"The powerful Rukmaratha was the son of the lord of Madra.[90] He wished to assure the frightened soldiers and fearlessly spoke these words. 'O brave ones! You should not be terrified. As long as I am stationed here, he is nothing. There is no doubt that I will

capture him alive.' Having spoken thus, the valiant one advanced against Subhadra's son. He was borne on a dazzling chariot that was constructed well and was well-stocked.[91] He pierced Abhimanyu in the chest with three arrows and roared. He pierced him in the right arm with three and in the left with three sharp arrows. However, Phalguna's son severed his bow, and his left arm and his right. He swiftly severed his head, with beautiful eyes and eyebrows, and made it fall down on the ground. Rukmaratha was Shalya's revered son. He had desired to capture alive, or destroy, Subhadra's illustrious son. O king! On seeing him killed, the friends of Shalya's son, armed princes who were unassailable in battle and had standards decorated in gold, surrounded Arjuna's son from every direction. The maharathas stretched bows that were as long as palm trees and showered down arrows on him. Subhadra's unvanquished son was brave and alone. In that battle, he was surrounded by these brave ones, who were skilled, powerful, youthful and extremely intolerant. They enveloped him with their storm of arrows. On seeing this, Duryodhana was delighted and thought that he would go to Vaivasvata's abode.[92] Those sons of kings used excellent gold-tufted arrows that were of many different kinds and forms and Arjuna's son disappeared in the twinkling of an eye. O venerable one! He, his charioteer, his horses, his standard and his chariot were seen by us to be covered with arrows, like locusts. He was severely pierced and wounded and became as angry as a goaded elephant. He affixed the gandharva weapon and its powers of maya. After tormenting himself with austerities, Arjuna had obtained it from gandharvas, Tumburu being the foremost. He[93] confounded them with this. O king! He was sometimes seen as one, or hundreds, or thousands. He was like a circle of fire in that battle, exhibiting the swiftness of his weapons. The scorcher of enemies confounded them with the skill with which his chariot was driven and with the maya of his weapons. O king! He pierced the bodies of the kings in a hundred places. O king! In that battle, his sharp arrows took out the breath of life away from living bodies and they attained the other world, their bodies falling down on the ground. Phalguna's son used his sharp and broad-headed arrows to sever their bows, horses, charioteers, standards, arms decorated with bracelets and heads. They were like five-year-old mango trees that were destroyed, though they were ready for yielding fruit. One hundred princes were killed by Subhadra's son. They were delicate and deserved happiness, but were slain by him alone, with angry and virulent serpents.[94] On seeing this, Duryodhana was terrified. Duryodhana saw that his chariots, elephants, horses and infantry were shattered and quickly rushed at him, in intolerance. The battle that commenced lasted only for a short instant. Your son was oppressed by hundreds of arrows and retreated."'

CHAPTER 1022(45)

'Dhritarashtra said, "O suta! You have told me about the battle between the one and the

many. It was extremely terrible and the great-souled one triumphed. The valour of Subhadra's son was extraordinary and impossible to believe. But this wonderful deed is possible for those who resort to dharma. When the one hundred princes were slain, Duryodhana retreated. What did those on my side do to counter the influence of Subhadra's son?"

'Sanjaya replied, "Their faces were dry and their eyes lolled out. They perspired and their body hair stood up. They were interested in running away. They were no longer interested in defeating the enemy. They abandoned their slain brothers, fathers, well-wishers, relatives and those with whom they had matrimonial alliances. They swiftly urged their horses and elephants and fled. On beholding that they were shattered, Drona, Drona's son, Brihadbala, Kripa, Duryodhana, Karna, Kritavarma and Soubala angrily attacked Subhadra's unvanquished son. O king! Most of them were beaten back by your grandson. There was only one who had been reared in happiness. He was a child, but proud and fearless. Lakshmana[95] was extremely energetic and used his arrows and weapons to attack Arjuna's son. Out of anxiety and affection for the son, the father returned. Other maharathas also returned and followed Duryodhana. They drenched him with a cloud of arrows, like clouds pouring down rain on a mountain. But he countered them single-handed, like a dry wind driving away the clouds. Your grandson Lakshmana was invincible and handsome. The brave one was stationed near his father, the outstretched bow in his hand. He had been reared in great happiness and was like a son of the lord of riches.[96] Krishna's son encountered him in battle, like a crazy elephant clashing against another crazy elephant. Subhadra's son, the destroyer of enemy heroes, approached Lakshmana and was pierced on his arms and his chest by extremely sharp arrows that were released from the bow.[97] The mighty-armed one was enraged, like a serpent that has been struck with a staff. O great king! Your grandson spoke to your grandson.[98] 'Glance well at this world. You will soon go to the other world. In the sight of your relatives, I will convey you to Yama's abode.' Saying this, Subhadra's mighty-armed son, the destroyer of enemy heroes, used a broad-headed arrow. It looked like a snake that had just cast off its skin. It was released from his arms and severed Lakshmana's beautiful head, with an excellent nose, eyebrows and beautiful hair, and adorned with earrings. On seeing that Lakshmana had been slain, the people let out sounds of woe and lamentation. When his beloved son was brought down, Duryodhana was enraged. The bull among the kshatriyas loudly urged the kshatriyas to kill him. Six rathas surrounded him—Drona, Kripa, Karna, Drona's son, Brihadbala and Kritavarma, Hridika's son. But Arjuna's son pierced them with sharp arrows and drove them back. Angrily and forcefully, he then descended on Saindhava's large army. The armoured Kalingas, Nishadas, and Kratha's valiant son obstructed his path with an array of elephants. O lord of the earth! The engagement between them was extremely fierce.

Arjuna's son crushed that army of elephants, like a wind courses in every direction in the sky and drives away hundreds of clouds. Kratha's son enveloped Arjuna's son with a storm of arrows. In addition, other rathas, with Drona at the forefront, also returned. They attacked Subhadra's son, using supreme and other weapons. Arjuna's son repulsed them with his arrows and swiftly afflicted Kratha's son with a continuous flood of arrows, wishing to kill him. He brought down his bow, arrows, armlets, arms, diademed head, umbrella, standard, charioteer and horses. He[99] was born in a noble lineage and possessed the strength of learning. He was the performer of deeds and possessed the strength of weapons. When such a brave one was killed, most of the others fled from the field of battle."'

CHAPTER 1023(46)

'Dhritarashtra said, "Subhadra's unvanquished son was young. He performed deeds that befitted his lineage. He never fled from the field of battle. He was borne on three-year-old horses that were extremely strong and born from good lineages. They seemed to glide along the sky. When he penetrated there, which brave ones countered him?"

'Sanjaya replied, "Abhimanyu, the descendant of the Pandu lineage, penetrated your soldiers. He used his sharp arrows and made all the kings retreat. At this, Drona, Kripa, Karna, Drona's son, Brihadbala and Kritavarma, Hridika's son—these six rathas surrounded him. O great king! On seeing that Saindhava had assumed an extremely heavy burden, your soldiers attacked Yudhishthira.[100] There were those who stretched bows that were as long as palm trees. They showered down many arrows on Subhadra's brave son. But Subhdra's son, the destroyer of enemy heroes, used arrows in that battle to counter all those great archers, who were skilled in all forms of learning. He pierced Drona with fifty arrows and Brihadbala with twenty, Kritavarma with eighty and Kripa with sixty arrows. Arjuna's son stretched his bow up to his ears and used ten extremely forceful and gold-tufted arrows to pierce Ashvatthama. In the midst of the enemy, Phalguna's son used a yellow, sharp and tufted arrow to pierce Karna in his ear. He brought down Kripa's horses and the two charioteers who guarded his flanks.[101] He then pierced him between the breasts with ten arrows. While your brave sons looked on, the powerful one then killed the valiant Vrindaraka, the extender of the fame of the Kuru lineage.[102] While he was thus fearlessly slaughtering the foremost among the enemy, Drona's son pierced him with twenty-five small arrows. O venerable one! However, while all the sons of Dhritarashtra looked on, Arjuna's son swiftly pierced Ashvatthama back with sharp arrows. But Drona's son pierced him with sixty extremely energetic arrows that were terrible, fierce and sharp. However, though pierced, he was like Mount Mainaka and did not tremble. The immensely energetic and powerful one pierced Drona's son, who had caused him injury, with seventy-three gold-tufted and

straight-flying arrows. Wishing to protect his son, Drona pierced him with one hundred arrows. Desiring to protect his father in the battle, Ashvatthama pierced him with sixty arrows. Karna pierced him with twenty-two broad-headed arrows, Kritavarma with fourteen, Brihadbala with fifty and Sharadvata Kripa with ten. He pierced them back with ten arrows each. Subhadra's son mangled all of them with sharp arrows. The lord of Kosala[103] pierced him in the chest with a barbed arrow. But he[104] brought his[105] arrows, standard, bow and charioteer down on the ground. Bereft of his chariot, the king of Kosala grasped a sword and a shield and wished to sever the head, decorated with earrings, of Phalguna's son from his body. But he pierced the lord of Kosala, Prince Brihadbala, in his heart with an arrow. With his heart shattered, he fell down. At this, ten thousand great-souled kings ran away, shouting words of abuse, though they wielded swords and bows.[106] Having slain Brihadbala, Subhadra's son roamed around in the field of battle. With a shower of arrows that were like rain, he paralysed the great archers and warriors on your side."'

CHAPTER 1024(47)

'Sanjaya said, "Phalguna's son once again pierced Karna in the ear with a barbed arrow. Angering him even more, he pierced him with fifty arrows. Radheya pierced the great warrior back in turn. O descendant of the Bharata lineage! Covered with arrows all over his limbs, he[107] looked extremely radiant. Extremely enraged, he caused Karna to be covered in blood. Covered with arrows and streaming blood, the brave Karna was also resplendent. Both of them were beautiful with arrows on their bodies, and blood flowed from their wounds. Those great-souled ones looked like flowering *kimshuka* trees.[108] Subhadra's son destroyed six of Karna's advisers, who were brave and wonderful in the art of fighting, together with their horses, charioteers, standards and chariots. Without showing them any honour, he pierced all the other great archers back with ten arrows each and this was extraordinary. He then slew and brought down Ashvaketu, the youthful son of the king of Magadha, with six arrows, together with his horses and his charioteer. He used a kshurapra arrow to kill Martikavata of Bhoja, who bore the sign of an elephant on his standard. Having done this, he roared and released more arrows. Duhshasana's son then pierced his four horses with four arrows, his charioteer with one and Arjuna's son himself with ten arrows. At this, Krishna's son pierced Duhshasana's son with seven swift arrows. His eyes red with rage, he loudly spoke these words. 'Like a coward, your father has fled from the field of battle. It is your good fortune that you know how to fight. But you will not be able to escape today.' Having spoken these words, he released an iron arrow that had been polished by an artisan. But Drona's son sliced this down with three arrows. Arjuna's son severed his standard and struck Shalya with three arrows. He pierced Shalya again with nine arrows that were tufted with the

feathers of vultures. Arjuna's son severed his standard and killed the two charioteers who guarded his flanks.[109] He then pierced him with six iron arrows and he[110] climbed onto another chariot. He then killed five who were named Shatrunjaya, Chandraketu, Mahavega, Suvarcha and Suryabhasa and pierced Soubala.

'"Soubala pierced him back with three arrows and spoke to Duryodhana. 'Let us unite and grind him down. Otherwise, he will kill all of us single-handed.' Vrisha Vaikartana Karna then spoke to Drona.[111] 'Before he destroys all of us, tell us how we can swiftly kill him.' Drona, the great archer, told all of them, 'Have you been able to detect any weakness in this young one? He is roaming around in all the directions. You had better search out your forefathers now. Behold this son of Pandava. He is quick and is a lion among men. The path followed by his chariot and the circle of his bow can be seen. He affixes and releases arrows extremely swiftly. His arrows confound me and afflict my breath of life. But I am delighted with Subhadra's son, the destroyer of enemy heroes. When Subhadra's son roams around on the field of battle, I am extremely gratified. The angry maharathas cannot detect a weakness in him. He is dexterous in the use of his hands and releases great arrows in all the directions. In the battle, I do not see any difference between him and the wielder of Gandiva.[112] At this, oppressed by the arrows of Arjuna's son, Karna again spoke to Drona. 'I am oppressed by the extremely terrible and energetic arrows of the young Abhimanyu. Nevertheless, I remain stationed here. His arrows are terrible and possess the energy of the fire. They are sapping my heart now.' The preceptor smiled and spoke gently to Karna. 'His armour is impenetrable. He is young, swift and valiant. His father has been instructed by me on the art of donning armour. It is certain that this destroyer of enemy cities knows everything about that.[113] But with well-aimed arrows, you are capable of slicing down his bow, his bowstring, the reins of his horses and the two charioteers who guard his flanks.[114] O great archer! O Radheya! If you are capable, do this. Make him retreat and strike him subsequently. If he wields the bow, the gods and the asuras are incapable of vanquishing him. If you so wish, deprive him of his chariot and his bow.' Having heard the preceptor's words, Vaikartana Karna used his arrows to swiftly slice down the bow of the light-handed one. Bhoja[115] killed his horses and Goutama[116] the charioteers who guarded his flanks. Once his bow had been severed, the others enveloped him with a shower of arrows.

'"At that time, when he was bereft of his chariot, the six maharathas[117] quickly and ruthlessly showered him with arrows, while the child fought single-handed. His bow had been severed and he was without a chariot. However, he was engaged in following his own dharma. The handsome one grasped a sword and a shield and leapt up into the sky. Arjuna's son displayed his dexterity and strength and roamed around in the sky, like a terrible king of the birds. He showed *kaishika* and other motions.[118] The great archers pierced him in the battle, searching for a weakness, glancing upwards and wondering,

‘He might descend on me with the sword in his hand.’ Drona severed the sword, decorated with a bejewelled handle, from his hand. Radheya used sharp arrows to cut down his supreme shield. Deprived of his sword and shield, but still whole in his limbs, he again descended from the sky onto the ground. He picked up a chariot wheel and angrily rushed at Drona. His limbs blazed because of the dust raised by the wheels. He was radiant, with the chariot wheel raised high in his arms. In that battle, for a short while, Abhimanyu looked beautiful and seemed to replicate the deeds of Vasudeva.[119] Blood flowed from his body. His face was red. His eyebrows were wrinkled and he roared like a lion. In the midst of the best of kings, he looked exceedingly fierce.”’

CHAPTER 1025(48)

‘Sanjaya said, “He was the one who brought delight to Vishnu’s sister.[120] He was adorned with Vishnu’s weapon.[121] In the battle, the atiratha[122] looked as beautiful as Janardana. The tips of his hair waved around in the wind. His supreme weapons were upraised. The lords of the earth looked at his body, though even the gods found it difficult to glance at it. They were extremely anxious because of the chariot wheel he held and sliced it down into many fragments. Krishna’s maharatha son then grasped a gigantic club. His enemies had deprived him of his bow and chariot, his sword and the chariot wheel. But with the club in his hand, Abhimanyu rushed against Ashvatthama. The upraised club was like a blazing thunderbolt. On beholding it, that bull among men[123] alighted from his chariot and took three steps backwards. Subhadra’s son used the club to slay his horses and the two charioteers who guarded his flanks.[124] With arrows on all his limbs, he looked like a porcupine. He[125] then brought down Kalakeya, Subala’s son, and killed seventy-seven of his followers from the land of Gandhara. He again killed ten rathas from the Brahma-Vasatiyas, seven rathas from the Kekayas and ten elephants.

‘“He then advanced against the chariot of Duhshasana’s son and used the club to slay his horses. O venerable one! At this, Duhshasana’s son was enraged and raised his club. Asking Subhadra’s son to wait, he attacked him. Those two brave brothers wished to kill each other and raised their clubs against each other. They struck, like the destroyer Tryambaka[126] in earlier times. Having struck each other with the ends of their clubs, they both fell down on the ground. In the midst of that battle, those two scorchers of enemies were like Indra’s standards that had been uprooted. The ratha who was Duhshasana’s son, the extender of the deeds of the Kuru lineage, arose first and struck Subhadra’s son on the head with the club, as he was about to get up. Because of exhaustion and because of the great force of the club, Subhadra’s son, the destroyer of enemy heroes, lost his senses and fell down on the ground, unconscious.

‘“O king! Thus, in that battle, a single one was slain by many. He had agitated all the

soldiers, like an elephant among lotuses. The brave one was as resplendent as a wild elephant killed by hunters. The brave one fell down and was surrounded by all those on your side. He looked like a fire during the summer, pacified by the onset of winter, or like a storm that has subsided after destroying the tops of trees. After scorching the army of the Bharatas, he was like a sun that has set, like the eclipsed moon, or the ocean with all its water dried up. His face was like the full moon. His eyelashes were as dark as the wings of crows. On seeing him lying down on the ground, all the maharathas on your side were supremely delighted. They roared repeatedly, like lions. O lord of the earth! Those on your side were overcome with great delight. But tears flowed down from the eyes of those on the other side. O lord of the earth! On seeing the brave one fallen down, like the moon dislodged from the firmament, beings were heard to speak in the firmament. 'With Drona and Karna at the forefront, this single one has been slain by six maharathas from the side of the sons of Dhritarashtra. It is our view that this is not dharma.' When that brave one was killed, the earth looked extremely beautiful, like the full moon in the sky, with a garland of *nakshatras*.[127] It was strewn with gold-tufted arrows and covered with blood. There were the beautiful heads of brave ones, adorned with earrings. It was strewn with cushions, flags, whisks, carpets, expensive and excellent garments, extremely dazzling ornaments on chariots, horses, men and elephants, sharp and yellow swords that looked like serpents, bows, shattered arrows, lances, scimitars, javelins, kampanas and many other kinds of weapons. Strewn with these, it looked extremely beautiful. There were dead and dying horses and their riders, covered with blood. They had been brought down by Subhadra's son and the earth was impassable. There were goads and the drivers of elephants, with armour, weapons and standards. The elephants had been mangled and pierced by arrows and looked like mountains. The earth was covered with these and horses, without their charioteers and warriors. Crushed by slain elephants, the best of chariots looked like lakes. There were large numbers of slain infantry, adorned with weapons and ornaments. The earth assumed a terrible form and generated terror among cowards. He was as resplendent as the sun and the moon. On seeing him fallen down on the ground, those on your side were supremely delighted. The Pandus were distressed. O king! Abhimanyu was still a child and had not yet attained youth. But he was killed.

'"While Dharmaraja looked on, all the soldiers fled.[128] When Subhadra's son was brought down, Ajatashatru saw that his army had been shattered and spoke these words to the brave ones on his side. 'The brave one did not retreat and has gone to heaven. Do not be frightened and remain here. We will yet vanquish the enemy in battle.' In distress, the extremely energetic and extremely radiant one spoke these words. Dharmaraja was the foremost among warriors and spoke thus, to alleviate their misery. 'He killed many enemy princes in this battle, those who were like venomous serpents. It was only after killing them in battle first that Arjuna's son gave up his life. He killed ten

thousand and the maharatha from Kosala.[129] Krishna's son was like Krishna and Arjuna and has certainly gone to Shakra's abode. He killed thousands of rathas, horses, men and elephants. But he was still not content with what he had accomplished in battle. He is the performer of auspicious deeds. We should not grieve.'

'"Having killed the best of their warriors and afflicted by arrows, we returned to your camp in the evening, covered with blood. We glanced at the enemy warriors as we slowly departed. O great king! We were overcome with exhaustion and had lost our senses. That inauspicious time between day and night arrived. The inauspicious howls of jackals could be heard. The sun was pale red, like the filaments of lotuses. It stretched itself on the mountain behind which it sets.[130] It took away the radiance from our supreme swords, lances, scimitars, bumpers of chariots, shields and ornaments. The earth and the sky could not be differentiated. The sun assumed its beloved form of the fire.[131] There were many giant and immobile carcasses of elephants, like the summits of mountains that had been shattered by the thunderbolt. Their standards and goads were strewn around and riders brought down, like cattle without a cowherd. There were slain horses and shattered seats. Horses and charioteers were slain and flags and pennants brought down. O lord of men! The maharathas looked beautiful, deprived of their lives by the enemy. There were masses of chariots and horses, with their slain riders, killed together and separately. Vessels and ornaments were strewn around. Tongues lolled out. Teeth jutted out. Entrails and eyes bulged out. The earth seemed to be extremely terrible. There were men with expensive armour and ornaments and the best of weapons. They were destroyed, together with their elephants, horses and chariots. Though they always deserved expensive beds and covers, they were slain and lay down helpless on the ground. Dogs, jackals, crows, wild crows, birds,[132] wolves, hyenas, ravens, others who feed on blood, masses of rakshasas and large numbers of *pishachas*[133] were extremely delighted in that terrible field of battle. They penetrated the skin and fed on the fat, blood and marrow, also eating the flesh. As they tore at the bodies and dragged them away in large numbers, they laughed and sang. A terrible river of blood was created by the best of warriors. It was extremely fearful, like Vaitarani,[134] and was difficult to traverse. The currents were blood that flowed from the bodies. The chariots were like rafts and the elephants were like rocks. The heads of men were the stones and the flesh was the mud. It flowed along, carrying many weapons like garlands. That terrible river flowed in the midst of that field of battle, bearing those from the world of the living to the world of the dead. Large numbers of pishachas, horrible to look at, roared in terrible tones as they drank and ate there. They roared loudly, causing terror among those who were still alive. Dogs, jackals and birds also fed there. As night set in, the warriors glanced at that terrible sight, which was like the kingdom of the lord of the ancestors.[135] The men glanced at that which arose with its

terrible banks, and then slowly walked away. The maharatha, who was like Shakra himself, was brought down. He lay there, adorned in extremely expensive ornaments. The men saw that Abhimanyu had been killed in the battle, like a sacrificial fire on an altar, into which oblations were no longer being offered."'

CHAPTER 1026(49)

'Sanjaya said, "When Subhadra's brave son, the leader of rathas, was slain, all of them[136] threw away their bows and freed themselves from their armour and their chariots. They seated themselves around King Yudhishthira. Their minds were on Subhadra's deceased son and they reflected in misery. Since the maharatha Abhimanyu, his brother's brave son, had been killed, King Yudhishthira was extremely overcome by grief and lamented. 'To ensure that which would bring me pleasure, he penetrated Drona's array. He shattered and penetrated the vyuha, like a lion in the midst of cattle. Brave and great archers from the other side encountered him in battle. They were skilled in the use of weapons and unassailable in battle. Yet, they were shattered and forced to retreat. He clashed against Duhshasana, our supreme enemy. But in the encounter, he used his arrows to swiftly render him unconscious and forced him to retreat. The brave one crossed the impassable great ocean that was Drona's army. Having encountered Duhshasana's son, Krishna's son departed for Vaivasvata's[137] eternal abode. When Subhadra's son has been killed, how will I cast my eyes on Kounteya Arjuna? How will I glance at the immensely fortunate Subhadra, without her beloved son? What meaningless, disjointed and incoherent words will I speak to Hrishikesha and Dhananjaya? Addicted to my pleasure and desiring victory, I have performed this unpleasant deed for Subhadra, Keshava and Arjuna. An avaricious person does not understand his sins. Greed follows from delusion. Those who desire honey do not see the fall that confronts them and I am like that. He should have been honoured with food, vehicles, beds and ornaments. He was only a child. But we placed him at the forefront of the warriors. He was a child. He was young. He was not skilled in battle. What good could come from placing him in danger? He sacrificed himself like a well-trained horse. We will also lie down on the bare ground today, when we are scorched by Bibhatsu's blazing anger and the misery of his eyes. He is not greedy. He is intelligent. He is modest. He is forgiving. He is handsome. He is powerful. He possesses a beautiful body. He is brave. He is affectionate. He is devoted to the truth. Even the gods praise his terrible deeds. The valiant one slaughtered the *nivatakavachas* and the *kalakeyas*, the ones who were the enemies of the great Indra and resided in Hiranyapura. He killed the Poulamas and their followers in the twinkling of an eye.[138] The lord grants sanctuary even to enemies who seek refuge with him. He is such a person. And today, we were incapable of protecting his son from danger. The extremely powerful sons of Dhritarashtra have been overcome by a great fear now. Partha will be enraged at the

slaughter of his son and will destroy the Kouravas. The mean-minded one[139] has mean-minded advisers. He will be distressed at seeing that his own side is exterminated. Duryodhana will grieve and will no longer remain alive. I do not find victory pleasant, nor the kingdom, or immortality or residence in the world of the gods, when I see that the son of the son of the supreme among the gods, with great valour and manliness, has been brought down.'"'

CHAPTER 1027(50)

'Sanjaya said, "That terrible day, which had caused a destruction of beings, was over. The sun set and the beautiful twilight presented itself. O bull among the Bharata lineage! Both sets of soldiers retired to their camps. Having slaughtered the samshaptakas with his divine weapons, Jishnu, the one with the ape on his banner,[140] left for his camp, astride his victorious chariot. As he proceeded, he asked Govinda in a voice that was choked with tears. 'O Keshava! Why is my heart terrified? Why are my words getting stuck? O Achyuta![141] Evil portents are agitating me and my body is faltering. It is as if evil thoughts are overwhelming my heart. In every direction, the earth seems to be fierce and the omens are terrifying me. They are seen to be of many different forms and seem to foretell a disaster. I hope the king, my senior, and his advisers, are well.' Vasudeva replied, 'It is evident that all is well with your brother and his advisers. Do not sorrow. There may have been some other evil somewhere else.'

"'Those two brave ones performed their evening worship, mounted their chariot and proceeded. They spoke about what had transpired during the day's war, which had destroyed so many heroes. Having reached their own camp, and after having performed extremely difficult deeds, Vasudeva and Arjuna found it to be cheerless and full of distress. Bibhatsu, the destroyer of enemy heroes, noticed that the camp was in a state of disarray. He told Krishna with a disturbed heart, 'O Janardana! The trumpets are not being blown with auspicious sounds. They do not mingle with the sounds of beaten kettledrums, conch shells and drums. The *veena*[142] is not being sounded, with the sound of the slapping of palms. Auspicious songs are not being sung or recited. The bards are not chanting beautiful words of praise amidst our soldiers. On seeing me, the warriors are turning away and are lowering their faces. As on earlier occasions, they are not telling me about the deeds that they have accomplished. O Madhava! I hope that everything has been well with my brothers today. On seeing that those on our side are distressed, I can find no peace of mind. O one who grants honours! O Achyuta! I hope all the warriors, together with the king of Panchala and Virata, are fine. Today, with his brothers, Subhadra's son has not emerged to greet me happily, with a smile on his face, now that I have returned from the battle.' Having conversed in this way, the two of them entered their own camp. They saw the distressed Pandavas there, bereft of their

senses.

'"On seeing his brothers and his sons,[143] but on not seeing Subhadra's son, the one with the ape on his banner became cheerless and spoke these words. 'I notice that all your faces are pale and unhappy. I do not see Abhimanyu. Nor has he come forward to greet me. I heard that Drona constructed a chakra vyuha today. With the exception of Subhadra's son, not a single one amongst you knew how to penetrate it in the battle. However, I did not teach him about emerging from the array. Did you ask the child to penetrate that enemy array? Did Subhadra's son, the great archer and destroyer of enemy heroes, penetrate that array and fight with many among the enemy? Has he been slain and brought down? His eyes were red. He was mighty-armed. He was born[144] and was like a mountain lion. He was the equal of Indra's younger brother.[145] Tell me. Has he been slain in the battle? He was delicate. He was a great archer. He was the son of Vasava's son. He was always my beloved. Tell me. Has he been slain in the battle? He was the beloved of Varshneya.[146] He was brave. He was always reared by me. He was always loved by his mother. Urged by destiny, who could have killed him? He was the equal of the lion among the Vrishnis, the great-souled Keshava. He was valiant, learned and great. Which warrior could have killed him? He was always loved by Subhadra, Droupadi and Keshava. If I do not see my son, I will go to Yama's abode. The tips of his hair were delicate and curled. He was a child. His eyes were like that of a young deer. He was as valiant as a crazy elephant. He was as tall as a young *shala* tree. He smiled when he spoke. He was self-controlled. He was always obedient to the words of his seniors. Even though he was a child, his deeds were like those of one who wasn't a child. His words were pleasant and free of malice. He was great in his endeavour. He was mighty-armed. His eyes were long, like the petals of lotuses. He was compassionate towards those who were devoted to him. He was self-controlled. He did not follow that which was inferior. He was grateful. He possessed learning. He was skilled in the use of weapons. He did not retreat. He always rejoiced in battle and increased terror among the enemies. He was engaged in bringing pleasure to those on his own side. He desired the victory of his fathers. He never struck first in an encounter, violating codes of honour. If I do not see that son, I will go to Yama's abode. He possessed a beautiful forehead. The tips of his hair were excellent. His eyebrows, eyes, teeth and lips were beautiful. Without seeing that face, how can there be peace in my heart? His words were pleasant and cheerful, like the melody of a male cuckoo. Without hearing those words, how can there be peace in my heart? His beauty was unmatched and is extremely rare, even among the residents of heaven. Without seeing that brave one, how can there be peace in my heart? He was skilled in showing honour. He was devoted to the words of his fathers. Without seeing him today, how can there be peace in my heart? He was delicate. He was always brave. He deserved the most expensive of beds. That supreme one among those who have protectors is lying down on the bare ground, as if he has no

protector. Earlier, when he lay down, the best of women tended to him. With his limbs pierced and drained out, he is lying down today, tended to by inauspicious jackals. Earlier, he was awoken from his slumbers by the chants of bards, minstrels and raconteurs. It is certain that he will be awoken today by the distorted tones of beasts of prey. His beautiful face deserved to be covered by the shades of an umbrella. It is certain that it will be soiled today by the dust that has arisen from the field of battle. Alas, my son! I have never been satisfied from looking at my son. I am unfortunate. Death has forcibly taken him away from me. Yama's abode has always been attained by those with virtuous deeds. It is certain that you have rendered that beautiful region even more beautiful because of your own radiance today. It is certain that you are the beloved guest of Vaivasvata, Varuna, Shatakratu and the lord of riches and that your valour has obtained honour from them.'[147] He lamented thus, in many different ways, like a merchant whose ship has been sunk.

'"Overcome with great misery, he then asked Yudhishthira. 'O descendant of the Pandu lineage! Did he cause great carnage among the enemy? Did that bull among men ascend to heaven after having fought well in the battle? Did he kill many bulls among men who fought against him? He was without an aide. There is no doubt that he thought of me when he sought help. When oppressed by arrows, my young son must have sought help from me. I think he must have lamented in this way when he was cruelly slain by the many. But he was my son and that of Madhava's sister. He was born from Subhadra. Perhaps he could not have spoken in this way. It is certain that my heart is extremely firm and is made out of the essence of the vajra. Despite not being able to see the red-eyed and long-armed one, it is not shattered. How could those cruel and great archers shoot arrows at a child that penetrated the inner organs? He was Vasudeva's sister's son and my son. How could they shoot arrows at him? With an unblemished soul, he always used to greet me when I returned. I have returned after killing the enemy. Why don't I see him today? It is certain that he has fallen down and is lying on the ground, covered in blood. He has made the earth beautiful with his body, like a sun that has fallen down. On hearing that he has been slain in battle, Subhadra will be miserable and will destroy herself. When she does not see Abhimanyu, what will she tell me? Overcome by grief, what will Droupadi tell me? What will I tell them? There is no doubt that my heart is made out of the essence of the vajra. On seeing my daughter-in-law weep, oppressed by sorrow, it is not shattering into a thousand fragments. I have heard the delighted sons of Dhritarashtra roar like lions. Krishna heard Yuyutsu censure those brave ones in the following words. "O maharathas! Unable to withstand Bibhatsu, you have killed a child. O ones who are against dharma! Why are you rejoicing? You will now witness Partha's prowess. In the battle, you have done what is disagreeable to Keshava and Arjuna. The time for sorrow has arrived, yet you are delightedly roaring like lions. The time will swiftly arrive for you to reap the fruits of this evil deed. You have performed extremely

terrible adharma. How can you not reap the fruits soon?" Rebuking them in this way, the extremely intelligent son of the vaishya[148] cast his weapons away and departed, overcome by grief and anger. O Krishna! Why did you not tell me about this while the battle was going on? I would then have slaughtered all those cruel maharathas.' Vasudeva consoled the one who was overcome with grief on account of his son.

'"He was full of terrible misery and Krishna spoke to him in these words. 'Do not grieve. This is the path followed by all the brave ones who do not retreat, and in particular kshatriyas, whose livelihood comes from war. This is the path for brave ones who fight and do not retreat. This has been sanctioned by the sacred texts and is the supreme goal for those who follow the objective. For brave ones who do not retreat, death is certain in battle. There is no doubt that Abhimanyu has gone to the worlds meant for those with meritorious deeds. O bull among the Bharata lineage! This is desired by all the brave ones. O one who shows honour! They wish to obtain death, without retreating from battle. The brave one killed many immensely strong princes in the battle. Without retreating from battle, he obtained the death desired by valiant ones. O tiger among men! Do not sorrow. Earlier, those who have laid down the eternal codes of dharma have decreed that death in battle is the dharma for kshatriyas. O supreme among the Bharata lineage! All your brothers are distressed at seeing you immersed in grief, and so are these kings and well-wishers. O one who shows honour! Comfort them with words of assurance. This should be known and all this is known to you. You should not grieve.' Having been thus consoled by Krishna, the performer of extraordinary deeds, Partha spoke these words to all his brothers. His voice choked, Partha said, 'O lord of the earth![149] His arms were long. His eyes were as long as the petals of lotuses. I wish to hear the account of how Abhimanyu fought. You will see me slay my son's enemies in the battle, with their elephants, chariots and horses, with their followers and kin. All of you are skilled in weapons and you held weapons in your hands. How could Subhadra's son then have been slain, even if he had encountered the wielder of the vajra himself? Had I known that the Pandus and the Panchalas were incapable of protecting my son in battle, I would have protected him myself. All of you were stationed on your chariots and were shooting arrows. How could the enemy repulse you and kill Abhimanyu? You have no manliness. Nor do you possess any valour. While you looked on, Abhimanyu has been brought down in the battle. Perhaps I should censure myself, since I know that all of you are extremely weak. I went away, knowing that you are useless and cowards. Alas! Your armour, weapons and arms are only ornaments on your hands. Your words are only meant for assemblies. You could not protect my son.' Having spoken these words, he sat down, with the supreme bow and sword in his hands. No one was capable of looking at Bibhatsu then. He sighed repeatedly in anger and looked like the Destroyer himself. He was overcome with grief on account of his son and his face was bathed in tears. With the exception of Vasudeva and the eldest son of

Pandu, no one amongst the well-wishers was capable of glancing at him, or speaking to him. Those two were always acceptable to Arjuna and he listened to them. They were extremely revered and dearly loved and could speak to him at such times. On account of his son, his mind was distressed and he was full of sorrow. The king spoke these words to the enraged one, whose eyes were like the petals of lotuses.'"

CHAPTER 1028(51)

'"Yudhishthira said, 'O mighty-armed one! When you left to fight with the army of the samshaptakas, the preceptor made efforts to capture me. But in every way, we succeeded in countering Drona's battle formation. In the battle, we made efforts to arrange our army of chariots in a counter-formation. He was checked by the rathas and I was protected. Wishing to kill us swiftly, he oppressed us with sharp arrows. Thus afflicted by Drona, we were incapable of glancing at Drona's array and could not even think of penetrating it. All of us then spoke to Subhadra's son, who was your equal in valour. "O son! O lord! Penetrate the array." Thus urged by us, the valiant one was like a well-trained horse. He took that burden on himself, ignoring how difficult it was to bear. He was valiant and he was instructed by you in the use of weapons. Though a child, the powerful one penetrated, like Suparna entering the ocean. In that battle, we followed Satvati's brave son.[150] We wished to penetrate the army through the path that he had followed. O son![151] But because of a boon that he had obtained from Rudra, the vile Saindhava, King Jayadratha, repulsed all of us. Then Drona, Kripa, Karna, Drona's son, Brihadbala and Kritavarma—these six rathas surrounded Subhadra's son. All those warrior maharathas surrounded the child. Though he strove to his utmost, they were many and he was deprived of his chariot. When he had been deprived of his chariot, Duhshasana's son struck swiftly, though he had himself confronted great danger earlier. It was destiny that he[152] met his end. He slaughtered many thousands of the enemy earlier, elephants, horses, charioteers and riders, one hundred of the foremost among princes and many other unnamed and brave ones. He dispatched King Brihadbala to the world of heaven. Thus, through destiny, the supreme among those with dharma in their souls, attained his end. Everything that extends our grief took place in this way. Thus it was that the tiger among men attained the world of heaven.'

'Sanjaya said, "Arjuna heard the words that Dharmaraja had spoken. Lamenting, 'Alas, son!' he sighed in grief and fell down on the ground in his sorrow. With distressed faces, everyone surrounded Dhananjaya. They were overcome with misery and glanced at each other, without blinking their eyes. When he had recovered consciousness, Vasava's son became unconscious with rage. He seemed to tremble, as if in a fever, and sighed repeatedly. He squeezed one hand with another and sighed, eyes bathed in tears. His glances were like one who was mad. He spoke these words. 'Know this to be the truth. I will kill Jayadratha tomorrow. I will slay him, unless out of fear, he abandons

the sons of Dhritarashtra, or seeks refuge with us, or seeks sanctuary with Purushottama Krishna, or with you. O great king! I will kill Jayadratha tomorrow. Engaged in doing what is pleasant to the sons of Dhritarashtra, he has forgotten his friendship with me. The evil one has been the reason behind the death of the child. I will kill Jayadratha tomorrow. Wishing to protect him, whoever fights with me, even if it is the brave Drona or Kripa, will be covered by me with arrows. O bulls among men! O brave and revered ones! If I do not achieve this in the battle, let me not attain the worlds meant for those with meritorious deeds. There are worlds meant for those who kill their mothers and those who kill their fathers, for those who have intercourse with the wives of their teachers and for those who are wicked, for those who hate virtuous ones and speak ill of others, for those who misappropriate wealth left in their custody and for those who violate trust and for those who speak ill of women they have enjoyed earlier. There are worlds for those who kill brahmanas and those who kill cattle. There are worlds for those who eat *payasa,*[153] food made of barley, herbs, dishes made of sesamum, cakes and meat without offering them to the gods first. If I do not kill Jayadratha, let those worlds be mine. There are worlds for those who disrespect the best of brahmanas who are devoted to studying the Vedas, others who deserve honour, the aged, the virtuous and seniors. There are worlds attained by those who touch brahmanas, cattle and fire with their feet and those who release phlegm, excreta and urine in water. If I do not kill Jayadratha, let those terrible ends be mine. There are ends obtained by those who bathe naked and those who do not serve guests. There are ends obtained by those who take bribes, those who are liars and those who are deceitful, those who harm their own souls and those who speak false praises. There are ends obtained by wretches who eat sweetmeats in the sight of servants, sons, wives and dependents, without offering them a share. If I do not kill Jayadratha, let those terrible ends be mine. There are ends obtained by those who abandon virtuous and obedient dependents and those evil-souled ones who censure those who have done them good deeds. There are ends for those who do not give deserving neighbours shares in *shraddha*[154] offerings, for those who give to the undeserving, for those who have alliances with women of low caste,[155] for those who are drunkards, for those who disrespect those who deserve honour, those who are ungrateful and those who speak ill of their brothers. If I do not kill Jayadratha, let those ends swiftly be mine. I have recounted the ends of those who do not follow dharma and there are others that I have not enumerated. If tomorrow's night passes without my having killed Jayadratha, let those ends swiftly become mine. Listen to another pledge that I am taking. If tomorrow's sun sets without my having killed the wretched one, I will enter the blazing fire at this spot. O asuras! O gods! O men! O birds! O serpents! O ancestors! O those who wander in the night! O brahmanas! O mobile and immobile objects! O everyone else! You will be incapable of protecting my enemy. Even if he descends to the fierce nether regions, even if he goes to the city of the gods or the city of

the daityas, I will strike him with a hundred arrows in the morning. I will slice off the head of my son's foe.' Having spoken thus, he stretched Gandiva with his left hand and his right. The sound of his touching the bow transcended his own words. When Arjuna took the pledge, Janardana blew on Panchajanya.[156] Enraged, Dhananjaya blew on Devadatta.[157] Filled completely with the wind from Achyuta's mouth, Panchajanya made a loud sound. The sound released from it made the lords of the universe, the nether regions and the directions tremble, like that at the destruction of a yuga. When the great-souled one had taken the oath, the sons of Pandu roared like lions. Musical instruments were sounded in every direction."'

Section Sixty-Eight

Pratijna Parva

This parva has 365 shlokas and nine chapters.

Chapter 1029(52): 33 shlokas
Chapter 1030(53): 56 shlokas
Chapter 1031(54): 26 shlokas
Chapter 1032(55): 40 shlokas
Chapter 1033(56): 41 shlokas
Chapter 1034(57): 81 shlokas
Chapter 1035(58): 33 shlokas
Chapter 1036(59): 21 shlokas
Chapter 1037(60): 34 shlokas

The word pratijna *means vow or promise and this section is named after Arjuna's vow to kill Jayadratha. There is no fighting in this section, the events transpiring between the night of the thirteenth day and the morning of the fourteenth. Arjuna obtains the pashupata weapon from Shiva.*

CHAPTER 1029(52)

'Sanjaya said, "The spies heard the loud noise the Pandus created on account of their son and reported it. Jayadratha arose. His heart was senseless with grief and he was oppressed by great misery. It seemed as if he was immersed in a giant and fathomless ocean of sorrow. Having thought a lot, Saindhava went to the assembly of kings and lamented in front of all those kings. He was frightened of Abhimanyu's father and was ashamed. He spoke these words. 'He was born in Pandu's field when Shakra was full of desire.[1] That evil-minded one wishes to send me to Yama's eternal abode. May all of you be fortunate. In an attempt to remain alive, I will now go back to my own house. O bulls among kshatriyas! Alternatively, resort to your strength to save me. Partha wishes to send me to the end meant for heroes. Grant me safety from that. Drona, Duryodhana, Kripa, Karna, the lord of Madra, Bahlika, Duhshasana and the others are capable of saving a person who is afflicted by Yama, not to speak of Phalguna alone desiring to injure my limbs. Why should all you assembled lords of the earth not be able to save me? Having heard the delighted sounds of the Pandaveyas, my fear is great. O lords of the earth! My limbs are overcome by lassitude, like one who is about to die. There is no doubt that the wielder of Gandiva has sworn my death. That is the reason the Pandavas are roaring in delight, though it is a time for them to sorrow. Even the gods, the gandharvas, the asuras, the serpents and the rakshasas are incapable of countering him, not to speak of lords of men. O fortunate ones! O bulls among men! Therefore, give me permission to depart. I wish to disappear, so that Pandava cannot see me.' Thus did he lament, his senses overcome by fear and anxiety.

'"King Duryodhana regarded his own task as superior to everything else and spoke

these words. 'O tiger among men! Do not be frightened. O bull among men! When you are stationed in the midst of all these brave kshatriyas, who is going to seek an engagement with you in battle? Other than me, there are Vaikartana Karna, Chitrasena, Vivimshati, Bhurishrava, Shala, Shalya, the unassailable Vrishasena, Purumitra, Jaya, Bhaja, Sudakshina from Kamboja, Satyavrata, the mighty-armed Vikarna, Durmukha, Duhshasana, Subahu, the lord of Kalinga with upraised weapons, Vinda and Anuvinda from Avanti, Drona, Drona's son and Soubala. O immensely radiant one! You are yourself brave and the foremost among rathas. O Saindhava! How can you see any fear emanating from the Pandaveyas? Eleven of my *akshouhinis*[2] will be engaged in protecting you and will make endeavours to fight. O Saindhava! Therefore, do not be scared and banish this fear.' O king! Having been thus assured by your son, Saindhava, accompanied by Duryodhana, went to Drona that very night. O lord of the earth! He touched Drona's feet, showed obeisance and sat down. He then asked him the following. 'O illustrious one! In taking aim, striking from a distance, dexterity and firmness in striking, tell me the difference between me and Phalguna. O preceptor! I wish to know the exact difference in learning between me and Arjuna. O lord! Tell me truly and accurately.'

'"Drona replied, 'O son![3] You and Arjuna are equal in what you have learned from your teachers. But because of yoga and because of the miseries he has faced, Arjuna is superior to you. In the battle, you should never be terrified on Partha's account. O son! You will be protected by me from fear. There is no doubt about that. Even the immortals have no influence over someone who is protected by my arms. I will create a vyuha and Partha will not be able to cross that vyuha. Therefore, follow your own dharma and fight without any fear. O lord of men! Follow the path traversed by your fathers and grandfathers. You have studied the Vedas, as is prescribed. You have offered excellent oblations into the fire. You have observed many rites and sacrifices. You should not be frightened because of death. It is[4] an extremely rare end and cannot be attained by wicked men. It is obtained by those who are immensely fortunate. Through the valour of one's arms, one can win the celestial and supreme worlds. The Kurus, the Pandavas, the Vrishnis, other men, my son and I are all transient. Think of that. In due order and in due course, all of us will be slain by powerful time. We will go to the other world, carrying our respective deeds with us. Ascetics obtain worlds after tormenting themselves with austerities. Brave kshatriyas who follow the dharma of kshatriyas also attain those.'"

'Sanjaya said, "O king! Having been thus assured by Bharadvaja's son, Saindhava dismissed all fears of Partha from his heart and set his mind on the battle."'

CHAPTER 1030(53)

'Sanjaya said, "When Partha vowed to kill the king of Sindhu, the mighty-armed

Vasudeva spoke to Dhananjaya. 'You consulted your brothers and took the words of the pledge.[5] "I will slay Saindhava." You performed an extremely rash act. Without consulting me, you have taken up an extremely heavy burden. How can we now avoid the ridicule of all the worlds? Spies have been sent by me to the camp of the sons of Dhritarashtra. They returned swiftly and conveyed this information to me. After you took a pledge to kill the king of Sindhu, the sons of Dhritarashtra and Saindhava were frightened at the sounds they heard. They heard roars like lions, mingled with the great sound of musical instruments. They thought that these roars like lions must have a reason and waited. O mighty-armed one! A great sound arose among the Kouravas, among their elephants, horses and infantry and there was the roar of chariot wheels. "Having heard of Abhimanyu's death, it is certain that Dhananjaya will be enraged and will emerge in the night."[6] This was their view and they waited. O one who is devoted to the truth! O one with eyes like lotuses! While they prepared, they heard the truth about the pledge you had taken for the death of the king of Sindhu. All of them, Suyodhana's advisers and King Jayadratha, were distressed and frightened, like small deer. The lord of Sindhu and Souvira was extremely frightened.[7] He arose, and with his advisers, entered his own camp. At the appropriate time for consultation, they consulted each other about the best course of action. He then went to the assembly of the kings and spoke these words to Suyodhana. "Dhananjaya thinks that I am the one who has caused the death of his son. Therefore, in the midst of the soldiers, he has promised to kill me tomorrow. When Savyasachi takes a vow, the gods, the gandharvas, the asuras, the serpents and the rakshasas are incapable of countering it. Therefore, all of you should protect me in the battle and not allow Dhananjaya to place his foot on your heads and thereby accomplish his objective. O descendant of the Kuru lineage! Therefore, make arrangements to protect me in the battle. O king! Otherwise, grant me permission so that I can return home." Having been thus addressed, Suyodhana was miserable and hung down his head. On hearing this and learning about the great fear, he silently began to think.

"''On seeing that the king was distressed, Saindhava gently spoke these words, with an eye on his own self-interest and on what would be good for him. "I do not see a brave archer here who is capable of countering Arjuna's weapons with his own weapons in the great battle. He wields the bow Gandiva and Vasudeva is his aide. Who can stand in front of Arjuna, even if it were to be Shatakratu himself? It has been heard that Partha, on foot, fought with the immensely energetic lord Maheshvara earlier, in the Himalaya mountains.[8] Urged by the king of the gods, on a single chariot, he killed a thousand *danavas* who resided in Hiranyapura. Kounteya is now united with the intelligent Vasudeva. It is my view that he is capable of destroying the three worlds, together with the immortals. I desire that you should give me permission to leave.

Alternatively, if you so wish, the great-souled Drona and his brave son should protect me." O Arjuna! Thus addressed by the one who was terribly afflicted, the king himself spoke to the preceptor. "All the arrangements have been made and the chariots have been arrayed. Karna, Bhurishrava, Drona's son, the invincible Vrishasena, Kripa and the king of Madra—these six will be at the forefront. Drona will construct a vyuha at the rear. Half of this will be in the form of a cart[9] and half in the form of a lotus. There will be an array in the form of a needle in the midst of the pericarp of the lotus. Jayadratha, the king of Sindhu who is unassailable in battle, will be stationed there, protected by brave ones." O Partha! There is no doubt that those six rathas are impossible to withstand, in use of the bow, in weapons, in valour, in strength and in lineage. Without vanquishing them and their followers, one cannot reach Jayadratha. Think of the valour of each of those six, not to speak of them united together. O tiger among men! They cannot be defeated easily. We should think again about the best course of action for our welfare. We should consult with our advisers and well-wishers and then determine a successful course of action.'

'"Arjuna replied, 'You think that those six rathas on the side of the sons of Dhritarashtra are superior to me in strength. But it is seen that their valour is equal to half of my own. O Madhusudana! I will sever all their weapons with my weapons. Desiring to kill Jayadratha, you will see me shatter them. In the sight of Drona and his lamenting followers, I will bring down the head of the king of Sindhu on the ground. O Madhusudana! This will be the case even if the Sadhyas, the Rudras, Vasus, the Ashvins, the Maruts with Indra, the Vishvadevas, the asuras, the ancestors, the gandharvas, the suparnas,[10] the oceans, the mountains, the firmament, heaven, earth, the directions, the lords of the directions, the villages, the forests and all mobile and immobile beings seek to protect the king of Sindhu. Even then, in the battle tomorrow, you will see him slain by my arrows. O Krishna! I swear this truthfully, as I touch my weapons.[11] Drona, the great archer, is the protector of that wicked and evil-minded one. O Keshava! I will engage him first. Suyodhana thinks that this gambling match is based on him.[12] Therefore, I will shatter him at the forefront of the army and then assail Saindhava. Tomorrow, you will see that great archer pierced by my fierce, energetic and iron arrows in battle, like the summit of a mountain shattered by a thunderbolt. Blood will flow from the bodies of men, elephants and horses. They will be brought down by sharp arrows that descend on them. The arrows released from Gandiva will be as swift as thought or the wind. They will rob the breath of life from the bodies of thousands of men, elephants and horses. In the battle, men will behold terrible weapons descend, those that have been obtained by me from Yama, Kubera, Varuna, Rudra and Indra. All those who wish to protect Saindhava will see their weapons routed in the battle by my *brahmana astra*.[13] O Keshava! In the battle tomorrow, you will see the earth strewn with

the heads of kings, severed by forceful arrows that I release. I will gratify carnivorous beasts and drive away the enemy. I will delight my well-wishers and bring down Saindhava. He has performed great misdeeds. He has been a bad ally.[14] He has been born in an evil land. Having been killed by me, King Saindhava will cause sorrow among those on his own side. Saindhava has enjoyed the best of milk mixed with rice. But he has been evil in conduct. In the forefront of the battle, you will see him destroyed with my radiant arrows. O Krishna! In the morning, I will accomplish that which will make Suyodhana think that there is no archer in this world who is equal to me in battle. O bull among men! Gandiva is a divine bow and I am the warrior. O Hrishikesha! You are the charioteer. Who is incapable of being vanquished by me? Lakshmi is always present in the moon and water is always present in the ocean. O Janardana! Like that, know that my pledge is always true. Do not disrespect my weapons. Do not disrespect my firm bow. Do not disrespect my strength. Do not disrespect Dhananjaya's strength of arms. I will go to battle so that I am victorious and am not defeated. Know that because of my pledge, Jayadratha has already been slain in battle. It is certain that the brahman is truth. It is certain that there is humility in the virtuous. It is certain that there is prosperity in the wise. It is certain that there is victory in Narayana.'"

'Sanjaya said, "Having spoken these words to Hrishikesha and having addressed them to his own self too, Vasava's son once again addressed the lord Keshava in a sonorous tone. 'When night is over and it is morning, please arrange for my chariot to be prepared. O Krishna! That is your task. The task that has to be undertaken is a grave one.'"'

CHAPTER 1031(54)

'Sanjaya said, "Both Vasudeva and Dhananjaya spent the night immersed in grief and sighed like serpents. They could not sleep, even for an instant. Knowing that Nara and Narayana[15] were enraged, the gods, together with Vasava, were distressed. They began to reflect about what would transpire. Extremely terrible and harsh winds began to blow, portending of fearful calamities. A headless torso and a club could be seen on the disc of the sun. Though there were no clouds in the sky, there were thunderstorms, tinged with lightning. The earth, with all its mountains and forests, began to tremble. O great king! The ocean, the habitation of makaras, was turbulent. Rivers flowed in an opposite direction, rather than towards the ocean. The lower and upper lips of rathas, horses, men and elephants trembled. Predatory beasts seemed to be delighted, since Yama's kingdom would be extended. Mounts wept and released excrement and urine. All these omens were terrible and made the body hair stand up. O bull among the Bharata lineage! On beholding these, all the soldiers on your side were distressed. They heard about the fierce vow that the extremely strong Savyasachi had taken.

""The mighty-armed son of the chastiser of Paka[16] spoke to Krishna. 'Comfort your

sister, Subhadra, together with her daughter-in-law.[17] O Madhava! Dispel the sorrow from the daughter-in-law and the mother-in-law. O lord! Comfort them with truthful words and assure them with what you say.' Thus addressed, with a distressed mind, Vasudeva went to Arjuna's house. He comforted his distressed sister, who was overcome with grief on account of her son. 'O one born in the Varshneya lineage! Do not grieve, together with your daughter-in-law, for the sake of your son. O timid one! All beings have an end that is determined by destiny. This is especially true of kshatriyas who are born in brave lineages. Your son has attained a death like that. Do not sorrow. This was good fortune for the brave maharatha who was like his father in valour. He has attained the objective decreed for kshatriyas, one that brave ones desire. He has conquered many enemies and sent them to their death. He has gone to the eternal worlds that satisfy all desire, those obtained by those with meritorious deeds. These are obtained by those with austerities, *brahmacharya*, learning and wisdom. The virtuous go there and your son has obtained them. You are the mother of a hero. You are the wife of a hero. Your father-in-law is a hero and so are your kin. O fortunate one! Do not grieve over a son who has attained the supreme objective. The inferior Saindhava, the slayer of a child, together with his well-wishers, followers and relatives, will reap the fruits of his insolent deeds. O one with the beautiful hips! As soon as night has passed, he will suffer for his wicked acts. Even if he goes to Amaravati,[18] he will not be able to escape from Partha. Tomorrow, you will hear that Saindhava's head has been severed in the battle, in the vicinity of Samantapanchaka.[19] Dispel your sorrow and do not weep. Having placed the dharma of kshatriyas at the forefront, the brave one has attained the virtuous end. We, all the others whose livelihood is based on arms, will also attain that. He was broad in his chest. He possessed mighty arms. He did not retreat from battle. He killed the best. O one with the beautiful hips! Your son has gone to heaven. Overcome your fever. The valiant one obeyed his fathers and those on his mother's side. Having killed a thousand enemies, the brave maharatha has been slain. O queen! O kshatriya lady! Comfort your daughter-in-law and do not sorrow grievously. O one who brings delight![20] You will hear extremely pleasant news tomorrow. Be free from sorrow. Partha accomplishes whatever he pledges. It cannot be otherwise. Whatever your husband wishes is never unsuccessful. Even if men, serpents, pishachas, wanderers of the night, birds, gods and asuras come to the aid of the king of Sindhu in the battle in the morning, he will no longer exist.'"'

CHAPTER 1032(55)

'Sanjaya said, "On hearing these words of the great-souled Keshava, Subhadra was extremely miserable and lamented, because of grief over her son. 'Alas, my son! I am unfortunate! You were equal to your father in valour. O son! Having gone forth to fight,

how could you have been slain? Your face was as dark as a blue lotus.[21] It possessed beautiful teeth and beautiful eyes. O son! It is now seen to be covered with the dust raised by battle. You were brave and did not retreat from battle. You possessed an excellent head, neck and arms. Your chest was broad. Your stomach was flat. All your limbs were decorated with ornaments. You possessed excellent eyes. You are now mangled with wounds from weapons. On seeing you fall, there is no doubt that all the beings are glancing at you, as if at a rising moon. Earlier, your bed used to be covered with white and expensive sheets. You were used to happiness. Pierced by arrows, how can you sleep on the bare ground now? The brave and mighty-armed one used to be served by supreme women earlier. How can he now have been brought down on the field of battle, served by jackals? Earlier, you used to be delighted by bards, raconteurs and minstrels. You are now served by masses of carnivorous and fierce creatures that are howling. O lord! You had the Pandavas and the brave Vrishnis as your protectors. There were also the brave Panchalas. How could you have been slain, like one without a protector? O son! O unblemished one! I have not been satisfied from looking at you. I am wretched. It is evident that I will have to go to Yama's eternal abode now. You possessed large eyes. The tips of your hair were excellent. Your words were pleasant and fragrant. Your face was without any blemishes. O son! When will I see it again? Shame on Bhimasena. Shame on Partha, supreme among archers. Shame on the valour of the brave Vrishnis. Shame on the strength of the Panchalas. Shame on the Kekayas, the Chedis, the Matsyas and the Srinjayas. When you went to fight, they did not know how to prevent the fall of the brave one. Today, I see the earth to be empty, bereft of its beauty. Without being able to see Abhimanyu, my eyes are full of sorrow. You were the son of Vasudeva's sister and that of the wielder of Gandiva. O brave one! How can I see you bereft of your chariot, and brought down by others? Alas, brave one! You are like riches seen in a dream, which have been destroyed now. Man is transient, as temporary as a bubble in water. This is your young wife. She is overcome with grief on your account. How will I comfort her? I am myself like a cow that has lost her calf. O son! You have left me at a wrong time, when you were about to accomplish great things. You have departed without reaping the fruits. I am yearning to see you. There is no doubt that the ways of destiny are extremely difficult to fathom, even by those who are wise. You had Keshava as your protector. But in the battle, you were like one without a protector. There are those who perform sacrifices, donate and are of good conduct. There are brahmanas who control their souls. There are those who follow brahmacharya and bathe in sacred places of pilgrimage. There are those who are grateful and generous. There are those who serve their preceptors. There are those who give a thousand *dakshinas*. All these attain their ends. These ends are obtained by brave ones who fight without retreating. These ends are obtained by brave ones who are slain on the field of battle. May you attain those ends. There are ends obtained by those who

donate a thousand cows or perform sacrifices with donations. There are ends for those who give away acceptable houses as gifts. May those ends be yours. Sages, rigid in their vows, attain ends through brahmacharya. There are ends for women with a single husband. O son! Go to those ends. Kings with good conduct attain eternal ends and those who purify and protect themselves and follow the four sacred *ashramas* in due order.[22] There are those who are always compassionate towards the miserable and divide everything equally.[23] They refrain from wicked tendencies. O son! May you attain those ends. There are those who follow good conduct and observe dharma. There are those who serve their seniors and do not leave their guests dissatisfied. O son! May you go to those ends. Intelligent ones have intercourse with their own wives at the right season. They do not serve the wives of others. O son! May you go to those ends. There are those who look on all beings peacefully. They are devoid of malice and attain ends. There are those who do not cause injury and forgive. They attain ends. There are those who abstain from liquor, meat, vanity and falsehood and those who do not cause pain to others. O son! May you attain those ends. There are those who are modest and learned in all the sacred texts. They are satisfied and have controlled their senses. There are ends obtained by those who are righteous. O son! May you attain those ends.' Distressed and overcome by sorrow, Subhadra lamented in this way.

'"At this time, Panchali and Virata's daughter arrived there.[24] They wept a lot and lamented in great misery. O king! They were mad with grief and fell down on the ground, bereft of their senses. Krishna was himself extremely miserable. But he sprinkled water on them and spoke these beneficial words, when they had regained their senses, but were still lamenting and weeping. Pundarikaksha[25] spoke these words to his sister. 'O Subhadra! Do not sorrow. O Panchali! Comfort Uttara. Abhimanyu, bull among the kshatriyas, has attained an objective that is extremely desired. O ones with beautiful faces! Let other virtuous ones from our lineage also attain that. All of us will go to the end that the illustrious Abhimanyu has achieved. All of us, with all our well-wishers, wish to accomplish the kind of deed that he has achieved. Your son, the maharatha, has accomplished this alone.' Having comforted his sister, Droupadi and Uttara in this way, the mighty-armed scorcher of enemies returned to Partha's side. O king! Krishna and the lord[26] took the permission of the kings and the relatives and retired to their inner quarters. The others also went to their own abodes."'

CHAPTER 1033(56)

'Sanjaya said, "The lord Pundarikaksha entered Arjuna's unmatched abode. He touched water and spread out an excellent bed on the plain and auspicious floor. It was made out of *darbha* grass, with the complexion of lapis lazuli. He duly adorned it with garlands, parched grain, fragrances and auspicious objects and surrounded the bed with

supreme weapons. Partha also touched water. Humble servants produced sacrifices[27] offered every night to Tryambaka.[28] Partha delightedly adorned Madhava with fragrances and garlands and tendered the nightly offerings.[29] Govinda smiled and spoke to Phalguna. 'O Partha! O fortunate one! Lie down. For the sake of your welfare, I will leave.' He placed gatekeepers there and other well-armed men for the sake of protection. With Daruka[30] following him, the handsome one then went to his own camp. He laid himself down on his white bed and thought about the many things that needed to be done.

'"No one in the Pandava camp slept during that night. O lord of the earth! Everyone was awake. 'Because he was overcome by sorrow on account of his son, the great-souled wielder of Gandiva has suddenly taken an oath to slay the king of Sindhu. How will Vasava's mighty-armed son, the destroyer of enemy heroes, make his pledge successful? The pledge that the great-souled Pandava has taken is an extremely difficult one. He has taken this great vow because he was tormented by sorrow over his son. His[31] brothers are valiant and his forces are numerous. All of Dhritarashtra's sons will serve his[32] cause. May Dhananjaya return, after having killed Saindhava in battle. Let Arjuna accomplish his pledge and vanquish masses of the enemy. If he does not kill the king of Sindhu, he will enter the fire. Partha Dhananjaya will never do something that is false. If Arjuna is dead, what will be the state of the king who is Dharma's son? All his hopes of victory are based on Pandava.[33] If we have performed any good deeds, if we have offered donations and oblations, because of all those great fruits, let Savyasachi be triumphant.' O lord! Thus did they converse, desiring victory. O king! That great and difficult night began to pass.

'"When it was the middle of the night, Janardana woke up. He remembered Partha's oath and spoke to Daruka. 'Because he was oppressed at the death of a relative, Arjuna has taken an oath. O Daruka! He has said that he will kill Jayadratha before tomorrow is over. Having heard this, Duryodhana will consult his advisers, so that Partha cannot kill Jayadratha in the battle. Several of his akshouhinis will protect Jayadratha. Drona and his son are skilled in the use of all weapons. If someone is protected by Drona, not even the brave thousand-eyed one,[34] the oppressor of daityas and danavas, ventures to kill him. Tomorrow, I will act so that Arjuna, Kunti's son, can kill Jayadratha before the sun has set. My wives, my friends, my relatives and my kin are not dearer to me than Arjuna, Kunti's son, is. O Daruka! Bereft of Arjuna, I will not be able to look at the world even for an instant. Therefore, it shall not be that way.[35] For Arjuna's sake, I will slay the standard-bearers of the enemy, with their horses, chariots and elephants, with Karna and Suyodhana. In the great battle tomorrow, let the three worlds witness my valour. O Daruka! For Dhananjaya's sake, I will show my valour in the battle. O

Daruka! Tomorrow, I will rout thousands of kings and hundreds of princes, with their horses, elephants and chariots. Tomorrow, you will witness the army of kings shattered by my chakra. For the sake of Pandava, I will angrily bring them down in the battle. Tomorrow, the gods, the gandharvas, the pishachas, the serpents, the rakshasas and all the worlds will know me as Savyasachi's well-wisher. He who hates him, hates me too. He who follows him, follows me too. Use your intelligence to comprehend that Arjuna is half of my body. When night is over and morning has dawned, prepare and yoke my supreme chariot according to the rites decreed in the sacred texts. O suta! Place the divine club Koumodaki,[36] lances, the chakra, bow and arrows. Stock the chariot with all implements. Make room on the floor of the chariot for the standard and for Vinata's brave son,[37] the adornment of the chariot in battle. Place the golden umbrella and make the horses don divine armour created by Vishvakarma, as radiant as the sun and the fire. Yoke the supreme horses Balahaka, Meghapushpa, Sainya and Sugriva.[38] O Daruka! Armour and station yourself. You will swiftly come to me when you hear the loud and terrible sound of Panchajanya fill everything with the *bhairava* note.[39] O Daruka! I will alone angrily dispel all the reasons for misery that have afflicted my brother, the son of my paternal aunt.[40] While the sons of Dhritarashtra look on, I will make every effort so that Bibhatsu can kill Jayadratha in the battle. O charioteer! I assure you that his victory is certain.' Daruka replied, 'His victory is certain. How can he be defeated? O tiger among men! You have yourself agreed to be his charioteer. As for me, I will do what you have asked me to. This night will give way to an excellent morning that will bring Vijaya's[41] victory.'"'

CHAPTER 1034(57)

'Sanjaya said, "Kunti's son, Dhananjaya, whose valour was inconceivable, began to think about how he might accomplish his pledge. He thought of mantras[42] and was soon immersed in sleep. The one with the ape on his banner was tormented by sorrow. As he thought about the one with Garuda on his banner in all situations, Krishna appeared before Dhananjaya. Because of devotion and affection, the one with dharma in his soul, never failed to stand up, welcome Govinda and offer him a seat. But having given it to him, Bibhatsu did not think of taking a seat for himself. The immensely energetic Krishna knew about Partha's resolution. Having seated himself, he spoke these words to Kunti's son, who was standing. 'O Partha! Do not sorrow in your mind. Destiny is impossible to defeat. Destiny conveys all beings to the supreme end. O supreme among eloquent ones! Tell me. Why are you grieving? Learned ones do not grieve. Sorrow is the destroyer of all deeds. Sorrow delights enemies and afflicts relatives. Such a man confronts decay. Therefore, you should not sorrow.' Vasudeva spoke these words to the unvanquished and learned Bibhatsu and he spoke these meaningful words in

return. 'I have taken a great vow of killing Jayadratha. O Keshava! Tomorrow, I will slay the evil-minded one who killed my son. O Achyuta! But the sons of Dhritarashtra will act so as to frustrate my pledge. They will place Saindhava at the rear and have him protected by all the maharathas. O Krishna! They possess eleven akshouhinis that are extremely difficult to vanquish. If my pledge is not satisfied, how can someone like me remain alive? O brave one! The misery of failure is circling around me. Let me tell you that the sun moves swiftly now.'[43] Hearing the reasons for Partha's sorrow, Krishna, the one with the bird on his banner,[44] touched water and seated himself with his face towards the east.

'"For the welfare of Pandu's son, who was engaged in Saindhava's death, the lotus-eyed and immensely energetic one spoke these words. 'O Partha! There is a supreme and eternal weapon named pashupata. With this, the great god Maheshvara killed all the daityas in battle. Had you known about it today, you would have been able to kill Jayadratha tomorrow. So that you may obtain the knowledge, think about the god with the bull on his banner in your mind.[45] As his devotee and with his favours, you will obtain that great object.' On hearing Krishna's words, Dhananjaya touched water. He seated himself on the ground and single-mindedly fixed his mind on Bhava.[46] While he thus concentrated, the auspicious brahma moment arrived.[47] Arjuna perceived himself and Keshava to be travelling through the sky, full of stellar bodies and frequented by siddhas and charanas. With Keshava, Partha travelled through the sky with the speed of the wind and it seemed as if Keshava had grasped him by the right arm. They seemed to behold many extraordinary sights as they passed. The great-souled one saw Mount Shveta in a northern direction. He saw Kubera's sporting ground and a lake adorned with lotuses. He saw the Ganga, supreme among rivers and full of water. There were trees always full of flowers and fruit. There were stones like crystal. Those parts were frequented by lions and tigers and inhabited by many kinds of deer. They were full of beautiful and sacred hermitages that were inhabited by beautiful birds. The region around Mandara resounded with the sounds of songs sung by *kinnaras*. There were gold and silver peaks, illuminated with many kinds of herbs. They were adorned with beautiful and blossoming *mandara* trees.[48] He reached Mount Kala, which was as lovely as a mass of collyrium. It was a bejewelled mountain, on the foothills of the sacred Himalayas. He reached Brahmatunga and many rivers and countries. He reached Sushringa, Shatashringa and the forest known as Sharyati,[49] the sacred spot known as Horse-Head and the spot known as Atharvan. He reached Vrishamdamsha, the king of mountains, and the great Mandara, which was full of apsaras and adorned by kinnaras. Together with Keshava, Partha roamed around that mountain and saw sacred springs, adorned with golden minerals. That spot on earth was as radiant as the rays of the moon and was garlanded with many cities. Travelling through the sky, the firmament

and the earth with Krishna, he roamed and saw Vishnupada and wondered. He was then flung down, like an arrow. Partha then saw a flaming mountain. Its radiance was like that of the planets, the nakshatras, the moon, the sun and the fire.

'"Approaching that mountain, on the summit of the mountain, he saw the great-souled one who has the bull on his banner. He was always engaged in austerities. He blazed in his own energy, like a thousand suns. He held a trident and his white hair was matted. His attire was made out of bark and skin. The immensely energetic one's limbs were wonderful and he possessed a thousand eyes. The god was seated with Parvati and masses of radiant beings. His attendants sang and played on musical instruments. They laughed and danced and clapped their palms. They shouted and the place was full of fragrant perfume. Divine sages, who knew about the brahman, praised him with chants. He was the protector of all beings. He was the wielder of the bow. He was the one without decay. On seeing him, together with Partha, Vasudeva, the one with dharma in his soul, lowered his head down on the ground and praised the eternal brahman. He was the origin of the worlds. He was the origin of the universe. He was without beginning. He was Ishana,[50] the one without decay. He was the supreme origin of the mind. He was the reservoir for the sky, the wind and stellar bodies. He was the creator of torrents of rain. He was the lord of supreme and original nature. He was the one who was worshipped by gods, danavas, yakshas and humans. He was the supreme brahman, as manifested to *yogis*. He was the store of all knowledge about the brahman. He was the creator of everything mobile and immobile, and their great-souled and angry destroyer too, at the time of destruction. He was Shakra and Surya and the source of all qualities. Krishna bowed down before the source of words, thoughts, intelligence and deeds. Those who seek subtle spiritual knowledge see him. He is without origin and is the origin of all souls and he[51] sought refuge with Bhava. Arjuna also repeatedly worshipped him, knowing that he was the source of the past, present and the future and the origin of all beings. On seeing them, Sharva[52] smiled and said, 'O foremost among men! Welcome! Arise! Be free of exhaustion. O brave ones! What is the desire in your minds? O ones without decay! Tell me quickly. What is the reason for your coming here? I will accomplish your purpose. Tell me what will be beneficial for you and I will grant you everything.' On hearing his words, they stood up, hands joined in salutation.

'"The immensely intelligent Vasudeva and Arjuna satisfied Sharva with a hymn. 'O Bhava! O Sharva! We bow down before you. O Rudra! O one who grants boons! O one who is the lord of all beings! O one who is always fierce! O Kapardin![53] O Mahadeva! O Bhima! O Tryambaka! O Shambhava! O Ishana! O destroyer of Bhaga![54] We bow down before you. O destroyer of Andhaka![55] O father of Kumara![56] O one whose throat is always blue! O intelligent one! O one who is red! O one who has the colour of smoke! O one who is the hunter! O one who is unvanquished! O one whose locks are always blue!

O one with the trident! O one with divine eyes! O one who is the officiating priest! O protector! O one with three eyes! O hunter! O one whose seed is the source of riches! O one who cannot be thought of! O husband of Ambika![57] O one who is worshipped by all the gods! O one with the bull on the standard! O tawny one! O matted one! O brahmachari! O one who performs austerities in water! O one devoted to the brahman! O undefeated one! O soul of the universe! O creator of the universe! O one who is stationed everywhere in the universe! We bow down before you. We show obeisance to you. O one who is worshipped by all beings! O one who is always powerful! O Brahmavaktra![58] O Sharva! O Shankara! O Shiva! We bow down before you. O lord of words! O lord of beings! We bow down before you. We worship you. O lord of the universe! O great lord! We bow down before you. O one with the thousand heads! We bow down before you. O one with the thousand arms! We honour you. O one with a thousand eyes and feet! We worship you. O one whose deeds are innumerable! We bow down before you. O one with the golden complexion! O one with the golden armour! O one who is always compassionate towards devotees! O lord! Make us successful through a boon.' Having worshipped Mahadeva and gratified him, Vasudeva and Arjuna obtained the weapon. Partha was delighted and worshipped the one with the bull on his banner. With dilated eyes, he gazed at the one who was the receptacle of all energy. He always used to make offerings to Vasudeva every night and he beheld these, lying near Tryambaka. Pandava worshipped Krishna and Sharva in his mind and addressed Shankara, desiring the divine weapon.

'"On learning Partha's intention and the purport of the boon, the lord god smiled and spoke to Vasudeva and Arjuna. 'O destroyers of enemies! Near this spot, there is a divine lake that is full of *amrita*. There, my divine bow and arrow have been secreted a long time ago. I used them to bring down all the enemies of the gods in battle. O Krishnas![59] Bring the supreme bow, with the arrow, here.' Having been thus addressed, those two brave ones went there, with Sharva's attendants. They went to the celestial lake, as indicated by the one with the bull on his banner, and which was surrounded by hundreds of divine wonders. It was sacred and was the granter of all objects. Without any fear, the rishis Nara and Narayana went there. They went to the lake, which possessed the complexion of the solar disc. Arjuna and Achyuta saw a terrible serpent in the water. There was a second supreme serpent too, with a thousand heads. They saw it vomit giant flames, with radiance like that of the fire. Krishna and Partha touched water and joined their hands in salutation. They worshipped the one with the bull on his banner and approached those serpents. They were learned in the Vedas and chanted one hundred hymns in praise of the brahman and Rudra. They bowed before the immeasurable Bhava, who is in every soul. Because of this praise of the greatness of Rudra, those giant serpents gave up their serpent forms and assumed the form of a bow and arrow, the slayer of enemies. Delighted, they grasped the resplendent bow and

arrow. Those great-souled ones took them and gave them to the great-minded one.[60] A brahmachari emerged from the side of the one with the bull on his banner. He was tawny-eyed and he was the resort of austerities. He was powerful and bluish-red. He grasped the best of bows and stood in that spot. He stretched the bow and fixed the arrow to the supreme bow. Pandava noticed how the bow was grasped with the hand and the position. He heard the mantras spoken by Bhava. The one whose valour was unthinkable[61] grasped everything. The immensely energetic lord[62] then released the arrow into the lake. The brave one again flung the bow into the lake. Arjuna, whose memory was good, knew that Bhava was gratified. He remembered the boon he had given him in the forest and how he had beheld Shankara.[63] In his mind, he wished that all this might come true.[64] Knowing what he desired, Bhava happily gave him the boon. He granted him the terrible pashupata and the fulfilment of his pledge. The body hair of the invincible one[65] stood up and he thought that his task had been accomplished. Arjuna and Keshava were delighted and praised Maheshvara, with their heads bowed. The brave ones took their leave of Bhava and instantly returned to their own camp. They were filled with great joy. They were as delighted as Indra and Vishnu, when they desired to kill Jambha."'

CHAPTER 1035(58)

'Sanjaya said, "O king! While Krishna and Daruka were conversing in this way, the night ended. The king[66] arose. *Panisvanikas*, *magadhas*, *madhuparkikas*, *vaitalikas* and sutas chanted and satisfied that bull among men.[67] Dancers danced. Singers with sweet voices sang praises in honour of the Kuru lineage. There were the loud sounds of *mridangas*, jharjharas, *bheris*, *panavas*, *anakas*, *gomukhas*, *adamvaras*, *shankhas* and *dundubhis*.[68] O descendant of the Bharata lineage! There were many other musical instruments. Skilled and well-trained ones happily played on them. That loud noise, like the roar of the clouds, seemed to touch the sky and awoke the sleeping Yudhishthira, supreme among kings. He had slept on an extremely expensive and supreme bed and now arose. Having awoken, he went to the bathroom to perform the required acts. There were a hundred and eight young servants, dressed in white. They had themselves bathed and approached, with golden pots that were full. Wearing light garments, he seated himself on his splendid seat.[69] He was bathed in water in which sandalwood had been mixed and over which mantras had been recited. Well-trained ones rubbed his body with astringent and strong water.[70] He was washed with fragrant and perfumed water. The mighty armed one smeared his body with yellow sandalwood paste. He wore garlands and dressed himself in clean garments. He faced the east and seated himself, hands joined in salutation. Following the path of the virtuous, Kounteya meditated and

chanted. He humbly entered the room where a blazing fire was kept.[71] He offered sacred kindling and oblations, over which mantras had been recited, into the fire. He then emerged from his house.

'"The king, tiger among men, entered a second room and saw bulls among brahmanas there. Those brahmanas were learned in the Vedas. They were self-controlled and devoted to the Vedas. They had bathed and performed ablutions after the rites. There were one thousand who worshipped the sun and another eight thousand too. The mighty-armed one made them recite pleasant benedictions over him. He offered them the best kind of honey mixed with clarified butter and auspicious fruit. Pandava gave each of those brahmanas a golden *nishka*,[72] one hundred ornamented horses, expensive garments, desired dakshina and cows that yielded milk whenever they were touched. Pandu's son also gave them calves with horns decorated in gold and hooves decorated in silver. He then circumambulated them, the svastikas that increased fortune, the golden *nandyavartas*,[73] the garlands, the pots full of gold and the flaming fire. There were also vessels full of parched rice, beautiful *ruchakas*,[74] pure and ornamented maidens, curds, clarified butter, honey, water, auspicious birds and many other sacred objects. Having seen and touched them, Kounteya went to the outer chamber.

'"O mighty-armed one! The servants were waiting there. They brought an excellent seat that was completely made out of gold and was decorated with pearls and lapis lazuli. It was covered with a supreme carpet, over which an excellent cover had been spread. This supreme and divine seat had been constructed by Vishvakarma himself. When the great-minded Kounteya had seated himself, the servants brought him all his expensive and bright ornaments. O great king! His beauty was such that it increased the sorrow of his enemies. White whisks that possessed the radiance of the moon and had golden handles were used to fan him. He was as radiant as clouds tinged with lightning. He was praised by bards and eulogized by panegyrists. Gandharvas began to honour the descendant of the Kuru lineage. In an instant, the loud noise made by the panegyrists arose. The clatter of chariot wheels and the hooves of horses were heard. This mingled with the sounds of bells on elephants and the blare of conch shells. The earth trembled because of the footsteps of men. At that instant, one of those in charge of the gates entered. He was young and armoured. He wore earrings and his sword was girded. He knelt down on the ground and lowered his head in salutation to the one who had dharma in his soul. He told the great-minded one that Hrishikesha had arrived. The tiger among men replied, 'Let Madhava be welcome. Let a supreme *arghya*[75] and seat be kept ready for him.' Varshneya entered and seated himself on that supreme seat. Yudhishthira asked him about his welfare and honoured him with worship."'

CHAPTER 1036(59)

'"Yudhishthira asked, 'O Madhusudana! Have you spent the night happily? O Achyuta! Are all your senses of wisdom keen?'"

'Sanjaya said, "Having been thus addressed by Yudhishthira, Vasudeva also asked him similar questions. An ordinary gatekeeper entered and reported that others had also arrived and were waiting for the king's permission to enter—Virata, Bhimasena, Dhrishtadyumna, Satyaki, Shikhandi, the twins, Chekitana, the Kekayas, the Kouravya Yuyutsu, the Panchala Uttamouja and many other kshatriyas. They entered, approached the great-souled bull among kshatriyas and seated themselves. The brave, immensely radiant, immensely strong and great-souled Krishna and Yuyudhana seated themselves on a single seat. In their hearing, Yudhishthira spoke these sweet words. 'O Madhusudana! O Pundarikaksha! You alone are our refuge, like the thousand-eyed one is of the immortals. We depend on you for victory in the battle and for eternal happiness. O Krishna! You know everything about the destruction of our kingdom, about our banishment by the enemy and about the many hardships we have had to bear. You are the lord of everything. You are everything to us. You are affectionate towards your devotees. O Madhusudana! Our happiness and our path are vested in you. O Varshneya! My mind is vested in you. Act accordingly. My wish is that Arjuna's pledge should be true. Help us cross this great ocean of misery and intolerance. O Madhava! We wish to cross over. Be our boat. O Krishna! He is the equal of Kartavirya.[76] When he has you as his charioteer, there is nothing that ratha cannot accomplish in battle.' Vasudeva replied, 'In all the worlds, including that of the immortals, there is no wielder of the bow who is the equal of Partha Dhananjaya. He is valiant and skilled in weapons. He is powerful and immensely strong. He is terrible and wrathful in battle. He is energetic. He is supreme among men. He is young. He has the shoulders of a bull. He is long-armed. He is immensely strong. His gait is like that of a bull among lions. He is handsome. He will slay all your enemies. I will act so that Arjuna, Kunti's son, consumes the army of the sons of Dhritarashtra, like a fire that has arisen. Through Arjuna's arrows, the inferior and wicked one, the slayer of Subhadra's son, will today travel along a path from which no one returns. Vultures, hawks, wild crows, jackals and many other meat-eaters will devour his flesh today. Even if all the gods, together with Indra, seek to protect him today, he will be slain in the encounter and conveyed to Yama's capital. Having slain Saindhava, Jishnu will return to you today. O king! Be bereft of sorrow and devoid of fever. You will be bedecked with prosperity.'"'

CHAPTER 1037(60)

'Sanjaya said, "While they were thus conversing, Dhananjaya arrived. He wished to meet the king who was the foremost among the Bharata lineage, together with his well-wishers. He entered the auspicious chamber and having saluted him,[77] stood in front. The bull among the Pandavas[78] arose from his seat and affectionately embraced Arjuna

with his arms, inhaling the fragrance of his head. Having pronounced his blessings, he smilingly said, 'O Arjuna! It is evident that you will certainly accomplish a great victory in the battle. Your countenance shows that Janardana is extremely pleased with you.' Jishnu recounted to him the great and supremely wonderful incident. 'O fortunate one! I witnessed it through Keshava's favours.' Dhananjaya told him everything that he had witnessed and about his encounter with Tryambaka, and thus assured his well-wishers. All of them were astounded and lowered their heads on the ground. Having shown obeisance to the one with the bull on his banner, they spoke words of praise. All the well-wishers then took their leave of Dharma's son. They swiftly armoured themselves and happily emerged to do battle.

'"Having shown their honours to King Yudhishthira, Yuyudhana, Achyuta and Arjuna also happily emerged from his abode. The invincible Yuyudhana and Janardana were on a single chariot and together, went to brave Arjuna's abode. Having gone there, Hrishikesha prepared the chariot, like a charioteer. It was a supreme chariot and bore the signs of the bull among monkeys. It possessed a roar like that of the clouds. It possessed the complexion of molten gold. That supreme of chariots was prepared and was as resplendent as the morning sun. The tiger among men[79] prepared himself. Having prepared himself, he told Partha, who had finished his morning ablutions, that the chariot was ready. Kiriti, the supreme among men in this world, donned golden armour. With the bow and arrows in his hand, he circumambulated.[80] The learned and the aged, who were in control of their senses and had performed rites, pronounced benedictions for the maharatha's victory. The supreme chariot had earlier been invoked with mantras that would bring about triumph in battle. Having been invoked with mantras, it dazzled like the rays of the morning sun. The foremost among rathas, clad in gold, ascended the golden chariot. He was as resplendent as the unblemished rays of the sun on Meru. After Partha had ascended, Yuyudhana and Janardana also climbed up,[81] like the Ashvins coming with Indra to Sharyati's sacrifice.[82] Govinda, supreme among those who hold reins, grasped the reins, like Matali for Vasava,[83] when he departed to slay Vritra. Partha was with both of them, on that supreme chariot. He was like the moon, the dispeller of darkness, together with Budha and Shukra.[84] The destroyer of large numbers of the enemy departed, wishing to kill Saindhava. He was like Indra in Tarakamaya,[85] accompanied by the lord of the oceans[86] and Mitra. There was the sound of musical instruments and auspicious and sacred chants. Arjuna proceeded, praised by bards and minstrels. The auspicious chants of bards and minstrels wished for his victory. These mingled with the sound of musical instruments and became extremely pleasant. Auspicious winds began to blow from the rear, with fragrant scents. They delighted Partha and dried up his enemies. O venerable one! Many omens of victory manifested themselves in favour of the Pandavas and it was the reverse for those on

your side.

'"On beholding these signs of victory, Arjuna spoke to the great archer, Yuyudhana, who was on his right. 'O Yuyudhana! I can see that victory is certain in the battle. O bull among the Shini lineage! These good portents can be seen. Let me go to the spot where King Saindhava is. He is waiting to witness my valour and to proceed to Yama's world. The slaying of Saindhava is the supreme task for me. It is also a great task to protect Dharmaraja. O mighty-armed one! You protect him today. You will protect him the way I would have protected him myself. I do not see anyone else I can depend on, with the exception of maharatha Pradyumna. O bull among men! Ignoring this,[87] I can then kill Saindhava. O Satvata! You should not entertain any anxiety on my account. Devote all your attention to the supreme task of protecting the king. Where the mighty-armed Vasudeva is stationed, and where I am, it is certain that there is no scope for danger there.' Thus addressed by Partha, Satyaki, the destroyer of enemy heroes, signified his assent to the words and went to the spot where King Yudhishthira was."'

Section Sixty-Nine

Jayadratha-Vadha Parva

This parva has 2914 shlokas and sixty-one chapters.

Chapter 1038(61): 51 shlokas
Chapter 1039(62): 23 shlokas
Chapter 1040(63): 33 shlokas
Chapter 1041(64): 60 shlokas
Chapter 1042(65): 32 shlokas
Chapter 1043(66): 43 shlokas
Chapter 1044(67): 71 shlokas
Chapter 1045(68): 66 shlokas
Chapter 1046(69): 75 shlokas
Chapter 1047(70): 51 shlokas
Chapter 1048(71): 31 shlokas
Chapter 1049(72): 35 shlokas
Chapter 1050(73): 53 shlokas
Chapter 1051(74): 58 shlokas
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Chapter 1060(83): 39 shlokas
Chapter 1061(84): 30 shlokas
Chapter 1062(85): 101 shlokas
Chapter 1063(86): 50 shlokas
Chapter 1064(87): 75 shlokas
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Chapter 1077(100): 39 shlokas
Chapter 1078(101): 74 shlokas
Chapter 1079(102): 105 shlokas
Chapter 1080(103): 49 shlokas
Chapter 1081(104): 33 shlokas
Chapter 1082(105): 36 shlokas
Chapter 1083(106): 54 shlokas

Chapter 1084(107): 39 shlokas
Chapter 1085(108): 41 shlokas
Chapter 1086(109): 34 shlokas
Chapter 1087(110): 39 shlokas
Chapter 1088(111): 35 shlokas
Chapter 1089(112): 45 shlokas
Chapter 1090(113): 26 shlokas
Chapter 1092(115): 24 shlokas
Chapter 1093(116): 36 shlokas
Chapter 1094(117): 62 shlokas
Chapter 1095(118): 52 shlokas
Chapter 1096(119): 28 shlokas
Chapter 1097(120): 89 shlokas
Chapter 1098(121): 49 shlokas

The word vadha means death or killing and this section is named after the death or killing of Jayadratha. The Kouravas make arrangements to protect Jayadratha. Though Arjuna fights with Drona and Kritavarma, he is really interested in Jayadratha. Shrutayudha of Kalinga is killed. Arjuna kills Sudakshina of Kamboja, Shrutayu, Achyutayu, Ayutayu, Dirghayu and another Shrutayu (from Ambashtha). Drona fastens invincible armour on Duryodhana. Arjuna kills Vinda and Anuvinda from Avanti. Brihatkshatra (of Kekaya) kills Kshemadhurti, Dhrishtaketu kills Viradhanva (from the Trigartas), Sahadeva kills Niramitra (from the Trigartas), Satyaki kills Vyaghradatta (from Magadha), Shatanika (Nakula's son) kills Shala (Somadatta's son), Ghatotkacha kills Alambusa, Drona kills many on the Pandava side, Satyaki kills Jalasanda (of Magadha) and Sudarshana, Drona kills several Panchala princes, Brihatkshatra (from Kekaya), Shishupala's son Dhrishtaketu (from Chedi) and his son, Jarasandha's son, Kshatradharma (Dhrishtadyumna's son), Bhima kills several of Duryodhana's brothers, Satyaki kills Alambusa, Arjuna and Satyaki kill Bhurishrava. Finally, Arjuna kills Jayadratha.

CHAPTER 1038(61)

'Dhritarashtra said, "After Abhimanyu had been killed, the next day arrived. They[1] were oppressed with sorrow and grief. What did they do? Who, from my side, fought with them? The Kurus knew about Savyasachi's deeds. Knowing this, how could they, and those on my side, fearlessly perform this wicked deed? Tell me. The tiger among men[2] was tormented by sorrow on account of his son. He was enraged. He was like Death, the destroyer. When he advanced in that battle, how could they glance at him? In the battle, the one with the ape on his banner shook his giant bow, grieving on account of his son. On beholding him, what did those on my side do? O Sanjaya! What did Duryodhana confront in the course of the battle? A great sorrow has overtaken us today. I do not hear sounds of joy.[3] Those are sounds pleasant to the mind. They bring happiness to the ear. Today, all of those can no longer be heard in Saindhava's abode. The praises I heard earlier in the camps of my sons, can no longer be heard today. There were masses of bards and minstrels and dancers everywhere. Earlier, those sounds used to strike my ears. But I no longer hear them today. They must be miserable today and I can no longer hear those sounds. O Sanjaya! O son![4] Earlier, seated in the abodes of Satyadhriti and Somadatta, I used to hear those supreme sounds, charming to the ears.[5] My merits have diminished today and I hear woes and lamentations from the abodes of my sons. I perceive that they have lost their enterprise. That is the reason I do not hear

such sounds from Vivimshati, Durmukha, Chitrasena, Vikarna and my other sons. Drona's son, the great archer, is devoted to my sons. Brahmanas, kshatriyas, vaishyas and disciples used to wait upon him. He found delight in debate, talk and conversation and in the playing of musical instruments. Day and night, he found pleasure in many kinds of songs. He was worshipped by many from the Kurus, the Pandavas and the Satvatas. O suta! In the house of Drona's son, sounds cannot be heard today, as they used to be earlier. Drona's son, the great archer, used to be worshipped by multitudes of dancers and singers. Those sounds cannot be heard there now. Every evening, a great sound arose from the camps of Vinda and Anuvinda. It cannot be heard today. Every day, from the houses of the Kekayas, great sounds of rhythmic singing and dancing could be heard, as they and their soldiers amused themselves. O son! Those sounds are non-existent today. Somadatta's son[6] is a store of learning. Officiating priests, learned in *saptatantu*[7] sacrifices, used to wait upon him. Those sounds cannot be heard. The twang of bowstrings, the praise of the brahman and the sounds of lances, swords and chariots could be incessantly heard from Drona's house. But they cannot be heard now. There were the sounds of singing from those from many different countries and the playing of musical instruments. Those great sounds cannot be heard today. Janardana Achyuta arrived in Upaplavya, compassionate towards all beings and desiring peace.[8] O suta! At that time, I told my wicked son, 'O son! Use Vasudeva as a place of pilgrimage and have peace with the Pandavas. O Duryodhana! I think that the time has come and do not cross me. Do not refuse Keshava, who has come to solicit peace. He has your welfare in mind. Otherwise, you will truly be defeated.' But he refused Dasharha, who is a bull among all archers, and who was entreating him. He brought calamity on himself. The evil-minded one was attracted by destiny and ignored my beneficial words. He accepted the views of Duhshasana and Karna. I did not desire the game with the dice. Nor did Vidura approve of it. Saindhava did not desire the gambling. Bhishma did not desire the gambling. O Sanjaya! Shalya, Bhurishrava, Purumitra, Jaya, Ashvatthama, Kripa and Drona did not desire the gambling either. If my son had acted in accordance with the views of these people, with his kin and his well-wishers, he would have had a long and peaceful life. 'The sons of Pandu are pleasant and sweet in speech.[9] In the midst of their kin, they speak pleasantly. They are born in noble lineages. They are revered and wise. They will obtain happiness. A man who is always on the side of dharma, obtains happiness everywhere. After death, he obtains welfare and favours. Based on their capacity, they deserve to enjoy half of the earth. Right up to the frontiers of the ocean, the earth is also theirs, from their fathers and grandfathers. Obtaining their stations, the Pandavas will remain devoted to dharma. O son! I have kin and the Pandavas will always listen to them—Shalya, Somadatta, the great-souled Bhishma, Drona, Vikarna, Bahlika, Kripa and other aged and great-souled ones among

the Bharata lineage. O son! If they speak on your behalf, they will act in accordance with those words. Do you think that there is any among them[10] who will speak in a contrary way? Krishna will never give up dharma and all of them will follow him. Those brave ones will not act contrary to the words of dharma that I speak to them. The Pandavas have dharma in their soul.' O suta! Thus did I lament and speak many words to my son. But the stupid one did not listen. It seems to me that all this is because of destiny. Vrikodara and Arjuna are there and brave Satyaki from the Vrishni lineage. There are Uttamouja from Panchala, the invincible Yudhamanyu, the unassailable Dhrishtadyumna, the unvanquished Shikhandi, the Ashmakas, the Kekayas, Kshatradharma from the Somakas, Chekitana from Chedi, Abhibhu, the son of Kashi, the sons of Droupadi, Virata, maharatha Drupada and the twins, tigers among men. Madhusudana is the counsellor. Who in this world wishes to fight the likes of these and desires to live? Who will withstand my enemies when they exhibit their divine weapons? There are Duryodhana, Karna, Shakuni Soubala and Duhshasana as the fourth. I do not see a fifth. They have Vishvaksena[11] stationed on the chariot, reins in his hand. The armoured Arjuna is the warrior. There cannot be defeat. Does Duryodhana not remember those lamentations of mine? You have told me that Bhishma and Drona, tigers among men, have been brought down. Those were the words spoken by Vidura, the far-sighted one. Beholding the fruits of those deeds, I think that my sons must be sorrowing. At the end of the winter, aided by a great wind, the fire consumes dry wood. Thus will Dhananjaya consume my soldiers. O Sanjaya! You are skilled in narrating. Tell me everything. O son! When Abhimanyu was slain and that wicked deed was done to Partha in the evening, what was the state of your minds? O son! Having performed that wicked deed, in battle, those on my side must have found it impossible to withstand the deeds of the wielder of Gandiva. What did Duryodhana do? What did Karna do and say? When they confronted this end, what about Duhshasana and Soubala? O Sanjaya! O son! Everything that befell my assembled sons in battle was because of wicked and intolerant deeds. The evil-minded one[12] was addicted to avarice. His mind was distorted because of anger. The stupid one coveted the kingdom. Hatred made him lose his senses. O Sanjaya! Tell me whether their actions were good or evil."'

CHAPTER 1039(62)

'Sanjaya said, "I will tell you everything, as I have seen it with my own eyes. Listen with patience. Your faults have been great. When waters have receded after a flood, the construction of an embankment is useless. O king! O bull among the Bharata lineage! Lamentation is pointless. Do not sorrow. Know that the decrees of destiny are wonderful and cannot be transgressed. O best among the Bharata lineage! Do not grieve. This destiny is ancient. If, in earlier times, you had restrained Yudhishthira, Kunti's son, or your own sons from gambling with the dice, you would not have confronted this

calamity. Yet again, when the time for battle arrived, had you restrained both the angry parties, you would not have confronted this calamity. If, in earlier times, you had instructed the Kurus to kill the disobedient Duryodhana, you would not have confronted this calamity. Then the Pandavas, the Panchalas, the Vrishnis and all the other great ones would never have blamed you for your lack of intelligence. Had you performed the duties of a father and directed your son to a righteous path, making him follow dharma, you would not have confronted this calamity. You are the wisest person in this world, but you abandoned eternal dharma, following the counsel of Duryodhana, Karna and Shakuni. O king! You are addicted to artha. And all these lamentations of yours that I hear seem to be like honey laced with poison. O king! In earlier times, Krishna did not revere the Pandava king,[13] Bhishma or Drona as much as he revered you. But when he knew that you had been dislodged from the dharma of kings, from that time, Krishna no longer regards you with high honour. When your sons addressed harsh words towards the Parthas, despite they being under your control, you remained indifferent, coveting the kingdom for them. O unblemished one! You obtained the kingdom from your fathers and grandfathers and it will be lost. And so will the entire earth that has been conquered by the Parthas.[14] The fame and the kingdom of the Kouravas are because of what the sons of Pandus won. The Pandavas followed dharma and added a lot to those. But having encountered you, those deeds of theirs became extremely fruitless. They were dislodged from their kingdom because of your avarice. O king! Now that the time for battle has arrived, you are censuring your sons. You have indicated the many faults that they possess. But this is not deserved. When kings fight in battle, they do not seek to protect their lives. The bulls among kshatriyas are fighting, penetrating the army of the Parthas. Who other than the Kouravas will seek to fight with an army of soldiers protected by Krishna, Arjuna, Satyaki and Vrikodara? Their warrior is Gudakesha[15] and their counsellor is Janardana. They are protected by Satyaki and they are protected by Vrikodara. Other than the Kouravas and those who are following them, which mortal archer would dare to fight against these? With the devoted kings, the brave Kouravas are doing whatever they are capable of, devoted to the dharma of kshatriyas. Now listen to the supremely grievous battle between those tigers among men, the Kurus and the Pandavas. Listen exactly to everything that occurred."'

CHAPTER 1040(63)

'Sanjaya said, "After night had passed, Drona, supreme among the wielders of weapons, started to arrange all his arrays in the form of a vyuha. O king! The brave ones roared in anger and intolerance. As they sought to kill each other, many wonderful sounds were heard. They stretched their bows and touched the bowstrings with their palms. They sighed deeply and exclaimed, 'Where is that Dhananjaya?' Others unsheathed their sharp, yellow and well-tempered swords, which had decorated hilts and the complexion

of the sky, and tossed them up. Thousands of brave ones were seen, their minds set on war. They were skilled and roamed around, performing the motions for swords and bows. Others raised clubs, decorated with bells, gold and diamonds and smeared with sandalwood paste, and asked about the Pandavas. Still others possessed arms like clubs and were intoxicated with their strength. They raised these[16] and obstructed the sky, as if with Indra's standards. Others wielded many weapons and were garlanded with colourful flowers. Those brave ones desired to do battle and were stationed there. 'Where is Arjuna? Where is Govinda? Where is the proud Vrikodara? Where are their well-wishers?' Thus did they summon them to battle then.

'"Drona blew on his conch shell and himself urged his horses to speed up. He swiftly roamed around here and there. All the arrays that delighted in battle were stationed. O great king! Bharadvaja's son then spoke to Jayadratha. 'You yourself, Somadatta's son, maharatha Karna, Ashvatthama, Shalya, Vrishasena and Kripa will be stationed three *govyutis*[17] behind me, with a hundred thousand horses, sixty thousand chariots, fourteen thousand elephants with rent temples and twenty-one thousand armoured infantry. There the gods, with Vasava, will not be able to attack you, not to speak of all the Pandavas. O Saindhava! Therefore, be assured.' Thus addressed, Jayadratha, king of Sindhu, was comforted. He went to the spot indicated, surrounded by maharathas from Gandhara. Armoured foot soldiers were stationed there, with lances in their hands. All of them had whisks decorated with gold. O Indra among kings! Jayadratha's horses were well trained. There were seventy-two thousand Saindhava horses. Wishing to fight, your son, Durmarshana, stationed himself at the forefront of all those soldiers. He was with fifteen hundred crazy and armoured elephants that were terrible in form and were the performers of fierce deeds. Those who were skilled in fighting with elephants were astride them. To accomplish the objectives of the king of Sindhu, your sons, Duhshasana and Vikarna, also stationed themselves ahead of the soldiers. The vyuha that Bharadvaja's son constructed was partly in the form of a chakra and partly in the form of a cart.[18] It was twelve govyutis long and extended for five at the rear. Many brave kings were stationed there. There were chariots, horses, elephants and infantry, stationed by Drona himself. At its rear, there was a core vyuha in the form of a lotus. It was extremely difficult to penetrate. In the midst of the lotus, he again created a deep vyuha in the form of a needle. Having created the great vyuha in this fashion, Drona stationed himself in the vyuha. The great archer, Kritavarma, was stationed at the mouth of the needle. O venerable one! Kamboja and Jalasandha were stationed next to him. And next to them was Duryodhana, with his advisers. There were hundreds and thousands of warriors who never retreated. All of them stationed themselves in the cart, intending to protect it for a long time. O king! King Jayadratha was behind them, to the side of the needle, and surrounded by a large force. O Indra among kings! Bharadvaja's son stationed himself at the mouth of the cart. Bhoja was behind him, so as to protect

him. Drona was clad in white armour, garments and headdress. He was broad-chested and mighty-armed. He was stationed there and stretched his bow, as angry as Death. On beholding Drona's chariot, the Kurus were delighted. It possessed a standard and was yoked to red horses. The signs of an altar and black deerskin were on the standard. On seeing the vyuha constructed by Drona, which was like an agitating ocean, the siddhas and the charanas were filled with great wonder. All the beings thought that this vyuha would devour the entire earth, with the mountains, the oceans, the forests and the many countries. The king[19] was delighted on seeing the great cart, which would shatter the hearts of those who caused it ill. It had many chariots, men, horses, infantry and elephants. It was wonderful in form and its roar gave rise to fear."'

CHAPTER 1041(64)

'Sanjaya said, "O venerable one! When the battle formations had thus been arrayed and a great sound arose, drums and kettledrums were beaten. When the battle formations roared and musical instruments were sounded, conch shells were blown and the sound made the body hair stand up. The ground was slowly covered with those among the Bharata lineage who wished to fight. The *roudra muhurta*[20] arrived and Savyasachi was seen. O descendant of the Bharata lineage! Many thousand wild crows and crows sported themselves in front of Savyasachi. Animals howled in terrible tones, and jackals, inauspicious to look at, howled and advanced on our right, as we proceeded. Flaming meteors roared and fell down in every direction. The entire earth trembled and a dreadful fear arose. Dry and harsh winds began to blow, attracting gravel. They manifested themselves when Kounteya arrived to do battle. Shatanika, Nakula's son, and Parshata Dhrishtadyumna—those two wise ones arrayed the Pandava soldiers into a vyuha. Your son, Durmarshana, stationed himself in front of all the soldiers, with one thousand chariots, one hundred elephants, three thousand horses and ten thousand foot soldiers. These covered terrain measuring fifteen hundred bows. He said, 'The wielder of Gandiva is unassailable in battle. He is a scorcher. But today, I will repulse him, like the shoreline against the abode of makaras. Let everyone witness the invincible and intolerant Dhananjaya clash against me in battle today, like a mass of stones against another mass of stones.' O great king! Having said, this, the great-souled and high-minded and great archer stationed himself there. O king! He was surrouned by great archers. He was as angry as the Destroyer and like Vasava with the vajra. Urged by destiny, he was like Death with a staff in his hand. He was as unagitated as the one with the trident,[21] or like Varuna with his noose. He was like the blazing fire that arrives at the end of a yuga to consume beings. The angry and intolerant Jaya,[22] the destroyer of the nivatakavachas, was established in victory and truth. He desired to accomplish his great vow. He was armoured. Kiriti wielded a sword that was embellished with gold. His

armour and garments were white. He sported a sword and wore beautiful earrings. Nara, with Narayana, was stationed on a supreme chariot. Shaking Gandiva in battle, he was as resplendent as the rising sun. Dhananjaya stationed his prepared chariot at the forefront of the array, where the great shower of arrows would descend. The powerful one blew on his conch shell. O venerable one! Together with Partha, Krishna also fearlessly blew on Panchajanya, supreme among conch shells, with great energy. O lord of the earth! Because of the sound of the conch shells, your soldiers trembled. Their body hair stood up and they lost their senses. Like all beings are terrified at the sound of thunder, all your soldiers were frightened at the sound of the conch shells. All the mounts released urine and excrement. The entire army, with all the mounts, became anxious. O king! O venerable one! The men were distressed at the sound of the conch shells. Some of them lost their senses. O king! Some were terrified. Together with all the other beings who dwelt on the standard, the ape let out a mighty roar. To frighten your soldiers, it opened its mouth wide. At this, so as to delight your soldiers, conch shells, drums, kettledrums and tambourines were again sounded. This mixed with the sound of many musical instruments, with the roars and the slapping of arms. To the sound of musical instruments, the maharathas roared like lions and issued challenges. There was a tumultuous sound that increased the fear of cowards.

'"The son of the chastiser of Paka[23] was extremely delighted. He told Dasharha, 'O Hrishikesha! Urge the horses to the spot where Durmarshana is stationed. I will shatter the army of elephants and penetrate the enemy's force.' Having been thus addressed by Savyasachi, the mighty-armed Keshava urged the horses to the spot where Durmarshana was stationed. A tumultuous and extremely fierce clash commenced between one and many,[24] one that destroyed chariots, elephants and men. Partha showered down arrows on the enemy, like Parjanya[25] pouring down rain. He was like a cloud raining down on a mountain. All the rathas swiftly displayed their dexterity of hand. They enveloped Krishna and Dhananjaya with a net of arrows. When the foe fought against him, the mighty-armed and valiant Partha became enraged. With his arrows, he severed the heads of the rathas from their bodies. The earth was strewn with these, with handsome heads with eyes jutting out and frowning, with teeth biting the lips. They were adorned with earrings and helmets. In every direction, they were like lotuses that had been destroyed. The heads of the warriors were scattered around. Colourful armour was spattered with blood. O king! They were seen there, like masses of clouds, tinged with lightning. O king! There was the sound of heads falling down on the surface of the earth, like palm fruit that has ripened in time and is falling down. Some torsos were stationed, with the hands still wielding bows. Some upraised arms were stationed with unsheathed swords. Those bulls among men did not even know when their heads were severed and fell down. They could not tolerate Kounteya and wished to defeat him in battle. The earth was strewn with the heads of horses, trunks of elephants and the arms

and heads of brave ones. 'This is Partha. Where is Partha? This one is Partha!' O lord! Thus, your soldiers and warriors only thought about Partha. Deluded by destiny, they thought that the entire world was full of Partha alone. Thus, they struck and killed each other. Others struck their own selves. They destroyed themselves. They were covered in blood. They were bereft of their senses. Their bodies were in deep pain. Many brave ones lay down and called out to their well-wishers. The arms held slings, lances, spears, swords, battleaxes, helmets, scimitars, bows, arrows, javelins, darts, armour, ornaments, clubs and armlets in that battle. The arms were like clubs and giant snakes. Having been severed by those supreme arrows, they seemed to forcefully jump, twitch and jerk in every direction, as if in anger. Any man who wrathfully advanced against Partha in that battle was killed by his arrows, piercing the body. As he brandished his bow and danced around on the coursing chariot, no one could detect any weakness in Partha. He swiftly picked up arrows, affixed them and shot them. All the enemy soldiers marvelled at the dexterity of Pandu's son. Phalguna used his arrows to pierce elephants and elephant-riders, horses and horse-riders and rathas and their charioteers. There were many who whirled around and surrounded and fought with Pandava. There was not a single one who stood before him and was not killed. Like the sun arises in the sky and destroys great darkness, thus did Arjuna use arrows tufted with heron feathers to slay that army of elephants. Because of the shattered and fallen elephants and soldiers, the earth seemed to be strewn with mountains, as if it was the time of destruction. Beings are always incapable of looking at the midday sun. Like that, the angry Dhananjaya was incapable of being glanced at by the enemy warriors. O scorcher of enemies! Your son's soldiers were shattered and fled. They were routed and oppressed by those arrows. Like a mass of clouds scattered by a giant wind, those soldiers were slain and no one was capable of looking at him. Those on your side used goads, the tips of their bows, shouts, whips, lashes on the flanks and eloquent words to swiftly urge their well-controlled horses to run away. The riders, the charioteers and the foot soldiers were afflicted by Arjuna. Others used goads and their toes to urge the elephants on their flanks. Others were confounded by the arrows and fled in his direction. Your warriors lost their endeavour. They were confused and distracted in their minds."'

CHAPTER 1042(65)

'Dhritarashtra asked, "The forefront of my army was shattered and slain by Kiriti. In the battle, who were the brave ones who advanced against Dhananjaya? Or did they abandon their certain resolution and enter the shakata vyuha, seeking refuge with the fearless Drona, who was stationed like a wall?"

'Sanjaya replied, "Arjuna shattered your forces then. Brave ones were slain and lost their endeavour. They fled at that moment. They were slain by the supreme arrows and no one was capable of looking at the son of the chastiser of Paka. O king! Duhshasana,

your son, saw the state that the soldiers were in and was filled with great rage. To fight, he advanced against Arjuna. He was covered in colourful armour made out of gold. The brave one was extremely valorous and his helmet was made out of god. O great king! Duhshasana surrounded Savyasachi with a giant army of elephants that seemed to devour the earth. Bells tinkled on the elephants. There was the sound of conch shells. There was the sound of bows being twanged and the roars of the tuskers. The sound enveloped the earth, the directions and the sky. That moment was seen to be extremely fierce and terrible. On seeing that these were angry and were swiftly descending on him, urged by goads, and with extended trunks, like winged mountains, Dhananjaya, lion among men, emitted a giant roar, like a lion. He started to afflict and pierce that army of elephants with his arrows. It was like a makara penetrating the great ocean, when it is agitated by mighty waves. Like that, Kiriti penetrated that army of elephants. He was like a scorching sun that rises at the time of the destruction of a yuga, transgressing the normal rules of time.[26] Partha, the destroyer of enemy cities, was seen in all the directions. There were sounds from the hooves of the horses and the wheels of chariots. Those who were fighting, roared. There was the twang of bowstrings. There was the sound of Devadatta[27] and the roar of Gandiva. Elephants lost their speed and were bereft of their senses. Savyasachi's arrows had the touch of virulent serpents and shattered them. Sharp arrows released from Gandiva pierced the elephants in that battle and there were many hundreds and thousands that afflicted all their limbs. They roared loudly and were killed by Kiriti. They incessantly fell down on the ground, like mountains with their wings lopped off. Some elephants were pierced with arrows in the roots of their tusks, their frontal lobes and their temples. They repeatedly shrieked like cranes. Using broad-headed arrows with straight tufts, Kiriti sliced down the heads of men who were seated on the shoulders of elephants. The heads were adorned with earrings and fell down on the ground. They looked like a mass of lotuses that Partha was rendering as an offering. Some elephants wandered around in that battle. They possessed harnesses, but were devoid of armour. They suffered from wounds and blood flowed from these. Men were seen to hang down from them. Sometimes two or three were pierced with a single arrow that had been released, and fell down on the ground. With broad-headed and straight-tufted arrows, he severed bowstrings, bows, standards, yokes and headdresses of the opposing rathas. No one could detect a gap between his picking up an arrow and affixing and releasing it. Partha seemed to be dancing around, with his bow stretched in a circle. They were pierced with iron arrows and vomited blood from their mouths. In an instant, the elephants were seen to fall down on the ground. Many headless torsos were seen to stand up in every direction. O great king! It was a dreadful carnage. Arms decorated with golden ornaments were seen to be severed in the battle, with bows, finger-guards, swords and armlets. There were many shattered seats, housings, headdresses, poles, chariot wheels, axles and yokes. Shields, bows and

arrows were strewn around everywhere. Garlands, ornaments, garments and giant standards fell down. Elephants, horses and kshatriyas were killed and brought down. Because of these, the earth there was seen to be dreadful. Thus did Kiriti slaughter Duhshasana's army. O great king! They were afflicted and fled, together with their leader.[28] With his soldiers, Duhshasana was oppressed and terrified. Seeking a protector in Drona, he went to the shakata vyuha."'

CHAPTER 1043(66)

'Sanjaya said, "Having slaughtered Duhshasana's force, Savyasachi Dhananjaya wished to get at the king of Sindhu and attacked Drona's army. He approached Drona, who was stationed at the mouth of the vyuha. Instructed by Krishna, he joined his hands in salutation and spoke these words. 'O brahmana! Wish me well and pronounce benedictions over me. Through your favours, I wish to penetrate this impenetrable army. You are like my father. For me, you are the equal of Dharmaraja. You are the equal of Krishna. I tell you this truthfully. O father![29] O unblemished one! O supreme among brahmanas! Like Ashvatthama should be protected by you, like that, I should always be protected by you. O best of men! Through your favours, I wish to kill the king of Sindhu in this battle. O lord! Protect my pledge.' Having been thus addressed, the preceptor smiled and replied, 'O Bibhatsu! Without vanquishing me, you are incapable of defeating Jayadratha.' Having said this, Drona smiled and enveloped him, his charioteer, his chariot, his horses and his standard with a storm of sharp arrows.

'"At this, Arjuna used his own arrows to repulse Drona's storm of arrows. He attacked Drona and released more terrible and greater arrows. O lord of the earth! Having shown reverence to Drona, he pierced him in that battle. He resorted to the dharma of kshatriyas and pierced him again with nine arrows. Drona severed these arrows and pierced both Krishna and Pandava with his own arrows, which were like poison or the flaming fire. Pandava then thought of using his arrows to sever Drona's bow. But while the great-souled Phalguna was thus thinking, Drona acted vigorously. The valiant one used arrows to swiftly sever his[30] bowstring and pierced his horses, standard and charioteer. The brave one smiled and shrouded Arjuna with arrows. At this, Partha strung a great bow. He was supreme among those who were skilled in the use of all weapons and was better than the preceptor. He quickly released six hundred arrows, as if he had grasped one alone. He again shot seven hundred arrows, and another one thousand. These were impossible to repluse. He again shot another ten thousand arrows and killed many in Drona's army. He was truly powerful and wonderful in fighting. Men, elephants and horses were pierced by those and fell down, bereft of their lives. They fled from the field of battle, or fell down dead, their weapons severed. There were rathas on the best of chariots and horses and they were afflicted by the arrows. They were crushed, dispersed and burnt, as if by the vajra, the wind or the fire. Elephants

that were like mountain peaks, clouds and large houses fell down. Wounded by Arjuna's arrows, thousands of horses fell down. They were like swans on the breast of the Himalayas, struck by a torrent of water. Wounded by Pandava's arrows, chariots, horses, elephants and infantry were like large masses of water, dried up by the sun at the end of a yuga. Pandava's net of arrows was like the rays of the sun. But Drona was like a cloud that forcefully showered down arrows, and that brave and foremost warrior among the Kurus enveloped him. This was like a cloud covering the rays of the sun. Drona then struck Dhananjaya in the chest with an iron arrow. It was released with great force and could drink up the enemy's blood. He[31] trembled in all his limbs, like a mountain during an earthquake. However, Bibhatsu resorted to fortitude and struck Drona with arrows. Drona used five arrows to strike Vasudeva, pierced Arjuna with seventy-three and pierced his standard with three. O king! The powerful Drona got the better of his disciple. In an instant, he made Arjuna disappear with his shower of arrows. As his bow was drawn in the form of a circle, we saw the arrows of Bharadvaja's son descend continuously and it was extraordinary. O king! In the battle, the large number of arrows released by Drona was shafted with the feathers of herons. They descended on Vasudeva and Dhananjaya. The likes of the battle between Drona and Pandava had never been seen.

'"The immensely intelligent Vasudeva started to think about what should be done. Vasudeva addressed Dhananjaya in these words. 'O Partha! O Partha! O mighty-armed one! We should not be wasting time. Abandon Drona and let us perform the greater task.' Partha told Krishna, 'O Keshava! It shall be as you wish.' The mighty-armed Bibhatsu circumambulated Drona and departed, glancing backwards and shooting arrows. Drona spoke to him. 'O Pandava! Where are you going? Is it not true that you do not retreat until you have vanquished the enemy in battle?' Arjuna replied, 'You are my preceptor. You are not my enemy. I am your disciple and am like your son. Nor is there any man in this world who can vanquish you in battle.' Having spoken these words, the mighty-armed Bibhatsu advanced against the soldiers, wishing to slay Jayadratha. His wheels were guarded by the Panchalas, Yudhamanyu and Uttamouja. They followed the great-souled one, as he penetrated your army. O great king! Jaya, Satvata Kritavarma, the king of Kamboja[32] and Shrutayu countered Dhananjaya. They had ten thousand rathas as their followers—the Abhishahas, the Shurasenas, the Shibis, the Vasatis, the Machellakas, the Lalitthyas, the Kekayas, the Madrakas, the Narayanas, the Gopalas and masses of Kambojas. They were revered as brave ones and had earlier been vanquished by Karna. With Bharadvaja's son at the forefront, they rushed at Arjuna, ready to give up their lives. He was angry and consumed by grief on account of his son. He was like Death and the Destroyer. He was armoured and wonderful in fighting. He was ready to give up his life in that tumult. Like the leader of a herd of elephants, he was ready to devour those soldiers. He was a great archer and brave. He

was a tiger among men and they sought to counter him. A tumultuous battle commenced and it made the body hair stand up. It was between the others who sought to fight and Arjuna. The bull among men advanced, wishing to kill Jayadratha. They united and countered him, like medicines against a disease that has surfaced."'

CHAPTER 1044(67)

'Sanjaya said, "Partha, the immensely strong and valiant one, was checked by them. Drona, supreme among rathas, also quickly attacked him from the rear. But he showered rays of a large number of sharp arrows, like the rays of the sun. He tormented your soldiers, like a large number of diseases assailing the body. Horses were pierced. Standards were severed. Elephants and their riders were brought down. Umbrellas and bows were pierced. Chariots were deprived of their wheels. The soldiers were afflicted by arrows and were routed in every direction. This was the terrible battle and nothing could be distinguished. O king! In that battle, they fought each other with arrows and Arjuna made the standard-bearers tremble with his sharp arrows. He was always devoted to the truth. He was always truthful to his pledge. The one borne on white horses attacked the best of warriors, who was borne on red horses.[33] Drona, the preceptor, struck his disciple, the great archer, with twenty-five arrows that pierced the inner organs. Bibhatsu, supreme among those who wielded all weapons, quickly attacked him with arrows that could repluse the most forceful of arrows. The one whose soul was immeasurable[34] invoked the brahmastra.[35] He used broad-headed arrows to counter the straight-tufted and broad-headed arrows used by his opponent. We beheld the extraordinary fighting skills of Drona, the preceptor. Even though he was young and exerted himself, Arjuna could not pierce him back. The cloud that was Drona was like a mighty cloud that poured down thousands of torrents of rain in the form of a shower of arrows on the mountain that was Partha. O venerable one! Arjuna used the brahmastra to counter the shower of arrows. The spirited one countered all those arrows with his own arrows. Drona then struck the one on white horses with twenty-five arrows and struck Vasudeva on the chest and the arms with seventy swift arrows. The intelligent Partha laughed at this mass of arrows released by the preceptor. He released sharp arrows and countered him in battle. Those two,[36] supreme among rathas, were thus wounded by Drona. The unassailable one was like a sun that has arisen at the end of a yuga and they avoided him. They avoided the sharp arrows that were released from Drona's bow.

'"Kiriti Arjuna attacked the army of the Bhojas and stationed himself between Kritavarma and Sudakshina of Kamboja. He avoided the invincible Drona, who was like Mount Mainaka. The supreme among the Kuru lineage was unassailable and a tiger among men.[37] But quickly and forcefully, Bhoja[38] struck him with ten arrows that were

tufted with the feathers of herons. O king! Arjuna pierced him with sharp arrows and confounded Satvata[39] by striking him again with three arrows. But Bhoja laughed and pierced Partha and Madhava Vasudeva with twenty-five arrows each. At this, Arjuna severed his bow and pierced him with seventy-three arrows that were like crests of fire or like angry and venomous serpents. O descendant of the Bharata lineage! Maharatha Kritavarma took up another bow and swiftly struck him in the chest with five arrows. He again pierced Partha with five sharp arrows. Partha struck him between the breasts with nine arrows. On seeing that Kounteya was obstructed by the ratha Kritavarma, Varshneya thought that they should not waste time. At this, Krishna spoke to Partha. 'Do not show mercy towards Kritavarma. Forget the relationship with him and crush and kill him.'[40] Thereafter, Arjuna confounded Kritavarma with his arrows. He advanced on his swift horses against the army of the Kambojas. Hardikya[41] became angry at seeing that the one on white horses was thus penetrating. He picked up his bow and arrows and attacked the two Panchalas who were following Arjuna and guarding his chariot wheels. Kritavarma used his arrows to counter the two rathas. Bhoja used three arrows completely made out of iron to pierce Yudhamanyu and four for Uttamouja. They pierced him back with ten arrows each. They severed his standard and his bow. Hardikya became senseless with anger and picked up another bow. He enveloped the two brave ones with arrows and deprived them of their bows. They grasped and readied other bows and struck Bhoja. Meanwhile, Bibhatsu penetrated the enemy's army. But those two bulls among men endeavoured, they could not penetrate the formation of Dhritarashtra's son, since the entry was barred by Kritavarma.

'"In the battle, the one on the white horses spiritedly fought against the soldiers of the opposition. Though the slayer of enemies was within reach of Kritavarma, he did not kill him. On seeing that he was advancing, the brave King Shrutayudha angrily attacked him, brandishing a giant bow. He pierced Partha with three arrows and Janardana with seventy. He struck Partha's standard with an extremely sharp kshurapra arrow. At this, Arjuna was extremely enraged. He used ninety arrows with drooping tufts to strike him, like a giant elephant being struck with a goad. O king! But he could not tolerate Pandaveya's valour and struck him with seventy-seven iron arrows. At this, Arjuna severed his bow and deprived him of his quiver. He angrily struck him on the chest with seven arrows with drooping tufts. The king was senseless with rage and picked up another bow. He struck Vasava's son[42] in the arms and the chest with nine arrows. But Arjuna, the destroyer of enemies, smiled at Shrutayudha. O descendant of the Bharata lineage! He afflicted him with thousands of arrows. The maharatha swiftly killed his horses and his charioteer. The immensely strong one then pierced him with seventy iron arrows. With his horses slain, King Shrutayudha abandoned that chariot. The brave King Shrutayudha was the son of Varuna. His mother was the great river Parnasha,[43] with

cool waters. In the battle, the brave one raised his club and rushed against Partha. For the sake of her son, his mother had spoken these words to Varuna. 'In this world, let my son be unslayable by enemies.' Pleased with her, Varuna had said, 'For the sake of his welfare, I will grant him this boon. Because of this divine weapon, it won't be possible for your son to be killed. But it is impossible for any human to be immortal. O supreme among rivers! Everyone who has been born must certainly be mortal. Because of the power of this weapon, the enemies will always find him to be unassailable in battle. Dispel this fever from your mind.' Having spoken these words, Varuna gave him the club, with the relevant mantras. Having obtained this, Shrutayudha became invincible in all the worlds. But the illustrious lord of the ocean again spoke these words. 'This should never be released on someone who is not fighting. If that is done, it will descend on you.' He used that slayer of enemies to strike Janardana.[44] The valiant Krishna received it on his broad shoulders. Shouri did not tremble, like Mount Vindhya against the wind. This was like a badly performed act of magic that backfires. It returned and killed the brave and intolerant Shrutayudha, who was stationed there. Having slain the brave Shrutayudha, it fell down on the ground. Great sounds of lamentation arose among the assembled soldiers, when they saw that Shrutayudha, the scorcher of enemies, had been slain by his own weapon. O lord of men! This was because Keshava was a non-combatant and Shrutayudha had hurled the club at him. He was thus slain and destroyed, just as Varuna had said. All the archers saw him fall down on the ground. Thus was Parnasha's beloved son brought down. He was as resplendent as a tree with many branches, shattered by a storm. On seeing that Shrutayudha, the scorcher of enemies, had been slain, all the soldiers and all the chiefs among the soldiers began to flee.

'"At this, the brave Sudakshina, the son of the king of Kamboja, attacked Phalguna, the destroyer of enemies, on swift horses. O descendant of the Bharata lineage! Partha shot seven arrows at him. These penetrated through the brave one's body and entered the ground. In the battle, pierced by sharp arrows released from Gandiva, he pierced Arjuna back with ten arrows shafted with the feathers of herons. He again pierced Vasudeva with three and Partha with five. O venerable one! At this, Partha severed his bow and standard. Pandava pierced him with two extremely sharp broad-headed arrows. However, he pierced Partha with three and roared like a lion. The brave Sudakshina angrily hurled a javelin that was completely made out of iron at the wielder of Gandiva. This was terrible and was adorned with bells. It flamed like a giant meteor, emitting sparks, and descended on the maharatha. It pierced him and fell down on the surface of the ground. However, Partha's valour was unthinkable. He used fourteen arrows shafted with heron feathers to pierce him, his horses, his standard, his bow and his charioteer. He used many other arrows to shatter his chariot. Though Sudakshina of Kamboja was valiant, his resolution had been rendered unsuccessful. With a broad and

sharp arrow, Pandava pierced his heart. With his armour shattered, he trembled in his limbs. His crown and his armlets were dislodged. The brave one fell downwards, like a standard released from an implement. He was like a handsome and well-established karnikara tree on a mountain peak in the spring in the Himalayas, shattered by the force of the wind. The handsome Sudakshina of Kamboja was slain and lay down on the ground, though he deserved an expensive bed. His eyes were coppery red and his ears were adorned. The son of the king of Kamboja was brought down by Partha. All the soldiers in your son's army ran away, on seeing that Shrutayudha and Sudakshina of Kamboja had been slain."'

CHAPTER 1045(68)

'Sanjaya said, "O king! When Sudakshina and the brave Shrutayudha were killed, all your soldiers became angry and swiftly attacked Partha. O king! The Abhishahas, the Shurasenas, the Shibis and the Vasatis started to pour down a shower of arrows on Dhananjaya. With his arrows, Pandava simultaneously killed six hundred of these. They were terrified and fled, like small animals before a tiger. Having returned again, they surrounded Partha from all sides. Wishing to defeat the enemy in battle, he was fighting with the foes and killing them. Arrows were quickly released from Gandiva and descended on them. Dhananjaya brought down heads and arms. Without any gaps, the earth was strewn with fallen heads. Crows, vultures and wild crows flew around and seemed to form a shadowy canopy over the field of battle. On seeing that they were being routed, Shrutayu and Achyutayu became intolerant with rage and began to fight against Dhananjaya. They were strong, proud and brave, born in noble lineages and strong-armed. O great king! Desiring great fame, they swiftly showered down arrows from the left and from the right. For the sake of your son, those two archers wished to kill Arjuna. They angrily covered Arjuna with thousands of arrows with drooping tufts, like clouds filling a lake. The angry Shrutayu struck Dhananjaya, best among rathas, with a yellow and sharp javelin. Powerfully pierced by the enemy, the destroyer of enemies was overcome by supreme lack of consciousness in the battle, confounding Keshava also. At that instant, maharatha Achyutayu severely struck Pandava with an extremely sharp spear. It was as if he was pouring a corrosive[45] into the great-souled Pandava's wound. Severely pierced, Partha held onto the pole of the standard. O lord of the earth! A great sound, like the roar of lions, arose from all your soldiers, because they thought that Dhananjaya was dead. On seeing Partha bereft of his senses, Krishna was also extremely tormented and as his well-wisher, he comforted Dhananjaya with words of assurance. Those two foremost rathas[46] were successful in striking the target and covered Dhananjaya and Varshneya Vasudeva with showers of arrows from every direction. In that battle, they made the wheels, the poles, the horses, the standards, the pennants and the entire chariot disappear and it was extraordinary.

'"O descendant of the Bharata lineage! Bibhatsu slowly regained his senses, like one who has returned from the capital of the king of the dead. He saw that his chariot and Keshava were covered with a net of arrows and he also saw the two enemies stationed before him, like flaming fires. At this, maharatha Partha invoked the Shakra weapon.[47] From this, thousands of arrows with drooping tufts were released. Those arrows that were created struck those two great archers. Their arrows, which were traversing through the sky, were shattered by Partha's arrows. Through the force of his arrows, Pandava swiftly countered their arrows. He roamed around there, fighting with the maharathas. The arms and heads of those two were severed by Phalguna's arrows. They fell down on the ground, like two trees uprooted by the wind. On seeing that Shrutayu had been killed and that Achyutayu had also been killed, everyone in the world wondered. It was as if the waters in the ocean had dried up. Partha then slew five hundred rathas who had followed them and penetrated the army of the Bharatas, killing the best among them. O descendant of the Bharata lineage! On seeing that Shrutayu and Achyutayu had been killed, their sons, Ayutayu and Dirghayu, the best among men, became very angry and attacked Kounteya. Oppressed on account of their fathers, they showered down many different kinds of arrows. But the extremely wrathful Arjuna used straight-tufted arrows to instantly despatch them to Yama's abode. He agitated those ranks, like an elephant amidst a pond full of lotuses. Those bulls among kshatriyas were incapable of resisting Partha.

'"O king! Thousands of angry elephant-riders and well-trained elephants from Anga surrounded Pandava. Those elephants were like mountains and were urged on by Duryodhana. There were kings from the east and the south, with Kalinga at the forefront. When they descended on him, he swiftly shot arrows from Gandiva and severed the heads and the arms of those who were at the front, together with the ornaments. Those heads and arms, together with the armlets, were strewn around on the ground. They were as dazzling as golden stones, encircled with snakes. Arms and heads were severed and fell down. They seemed to be like birds falling down from trees. Thousands of elephants were pierced by arrows and blood began to flow from them. They seemed to be like mountains, with haematite[48] flowing from them. Slain by Bibhatsu's sharp arrows, others were lying around. There were many *mlecchas*[49] on the backs of elephants, hideous in form. O king! They were attired in many different kinds of garments and wielded diverse kinds of weapons. They were slain by colourful arrows and looked resplendent, blood flowing from their limbs. Wounded by Partha's arrows, elephants vomited blood. Thousands of them had their bodies mangled, with their riders and with those who followed them on foot. They shrieked as they fell down. Others fled in different directions. Many were greatly terrified and as those elephants fled, they crushed their own ranks. There were other fighting elephants that were kept separately

and they were as virulent as poison.[50] These went mad and behaved in the same way.

'"There were asuras skilled in the use of maya, terrible and with fierce eyes. There were Yavanas, Paradas, Shakas, Sunikas, Goyaniprabhas, mlecchas, armed Kalakalpas, Darvabhisaras, Daradas, Pundras and Bahlikas. There were hundreds and thousands of them and they formed a large force. They showered down weapons, but proved to be incapable. The arrows released by Dhananjaya enveloped all those soldiers, like a cloud of locusts in the sky. There were mlecchas with heads partly or completely shaved. Some had matted hair. Others were filthy in conduct, with malicious faces. Through the maya of his weapons, he killed hundreds of those assembled ones. Hundreds of those who lived in congregations were pierced by arrows.[51] Those who lived in mountainous caverns were frightened in that battle and fled. Hundreds of elephants, horses, infantry and mlecchas were brought down by the arrows. Wild crows, herons and wolves were delighted and drank the blood. He created a passage with destroyed foot soldiers, horses, chariots and elephants.[52] The showers of arrows were the terrible boats. The hair was the moss and weeds. Blood constituted its fearful current and the waves were terrible. The helmets were the small fish and it seemed to be like Death at the end of a yuga. The bodies of slain elephants choked the flow and that river of blood flowed towards the left.[53] There were bodies of princes, elephants, horses, rathas and foot soldiers and one could not distinguish high ground from the low, like when Vasava showers profusely.[54] Everywhere the earth flowed over with blood. The bull among kshatriyas sent six thousand brave and supreme ones and a thousand other supreme kshatriyas to the world of the dead. As if decreed by destiny, thousands of elephants were pierced by the arrows. They lay down on the ground, like mountains shattered by thunder. Thus did Arjuna roam around and kill horses, rathas and elephants. He was like an elephant with rent temples crushing a forest of reeds. He was like a fire, aided by the wind, consuming a forest, with its many trees, lantanas and creepers and heaps of dense and dry grass. Your soldiers were like a forest and Krishna was like the wind. The angry Pandava Dhananjaya, with his rays of arrows, was like the fire. He made the seats of chariots bereft of them and made them lie down on the ground. With the bow in his hand, Dhananjaya seemed to dance around in that melee. His arrows were like the touch of the vajra and he covered the ground with blood. The angry Dhananjaya penetrated the army of the Bharatas.

'"As he advanced, Shrutayu from Ambashtha[55] countered him. O venerable one! As he endeavoured, Arjuna swiftly used sharp arrows tufted with the feathers of herons to bring down his horses. Partha used other arrows to sever his bow. At this, Ambashtha's eyes became red with anger. He grasped a club and attacked Keshava and maharatha Partha in that battle. O descendant of the Bharata lineage! The brave one laughed and raised his club. He obstructed the chariot with his club and struck Keshava. O descendant

of the Bharata lineage! On seeing that Keshava had been struck with the club, Arjuna, the destroyer of enemy heroes, became extremely angry with Ambashtha. In that battle, he used gold-tufted arrows to cover the supreme of rathas and his club, like clouds enveloping the rising sun. Partha then used other arrows to shatter the club of the great-souled one and it was extraordinary. On seeing that it had fallen down, he grasped another mighty club and used that to again repeatedly strike Arjuna and Vasudeva. Arjuna used two kshurapra arrows to slice down his arms, with the upraised club. He then used another arrow to slice down his head, which was like Indra's pole. O king! Thus slain, he roared and fell down on the ground. It was like Indra's standard, when it has been freed from the bonds that tie it to the implement. Partha was then surrounded on all sides by a dense array of chariots and hundreds of elephants and horses and disappeared, like the sun shrouded by clouds."'

CHAPTER 1046(69)

'Sanjaya said, "Wishing to kill the king of Sindhu, Kounteya penetrated. He shattered Drona's array and the irresistible array of Bhoja. O king! Sudakshina, the heir of Kamboja, was slain. The valiant Shrutayudha was also killed by Savyasachi. On seeing that the soldiers were scattered and routed in every direction and that his own army was destroyed, your son went to Drona. He swiftly approached Drona on a single chariot and said, 'That tiger among men has shattered this giant army and has departed.[56] Use your intelligence to reflect on what should be done after this. Given this terrible slaughter of people, how do we kill Arjuna and ensure that the tiger among men does not kill Jayadratha? O fortunate one! You are our ultimate refuge. Act accordingly. This Dhananjaya is a fire and his anger is the wind that goads him. He is consuming the soldiers like kindling, like a raging fire against dry grass. O scorcher of enemies! O supreme among those who have knowledge of the brahman! Kounteya has shattered the soldiers and has proceeded. The lords of men who are stationed to protect Jayadratha are overcome by great anxiety. They thought that Dhananjaya would never be able to pass beyond Drona, not with his life. O immensely radiant one! But while you looked on, Partha has passed through your soldiers. All of them are extremely distressed. I think that I no longer have an army left. O immensely fortunate one! I know that you have always been engaged in the welfare of the Pandavas. O brahmana! I am confounded, thinking about what should be done. O brahmana! I have sought to please you to the best of my strength. To the best of my capacity, I have given you the best of livelihoods. But you do not recognize this. O infinitely valorous one! We have always been devoted to you. But you have always been affectionate towards the Pandavas and have been engaged in bringing injury to us. Though you have obtained your livelihood from us, you have been engaged in bringing injury to us. I did not know you earlier. You are like a razor dipped in honey. If you had not granted me the boon that you would afflict the

Pandavas, I would not have restrained the lord of Sindhu from returning to his own home. I displayed weak intelligence in depending on your assurance and your weapons. Having stupidly assured the lord of Sindhu, I have given him death. Even if a man enters Yama's mouth, he may escape. But once Jayadratha has come within Arjuna's reach, there is no escape for him. O one with the red horses! Act so that Jayadratha can be protected. Do not be angry at my distressed lamentations. Protect Saindhava.'

'"Drona replied, 'I have found no fault with your words. You are like Ashvatthama to me. O lord of the earth! I am telling you this truthfully and act accordingly. Krishna is a supreme charioteer. His horses are swift. They are supreme steeds. Even if a small space is created, Dhananjaya passes quickly through it. Have you not seen the innumerable arrows shot by Kiriti? As he swiftly advances, they descend one *krosha*[57] behind his chariot. I am old now and am incapable to travelling at such great speed. The force of the Parthas has presented itself at the mouth of our array. O mighty-armed one! I should now capture Yudhishthira. Before all the archers and in the midst of all the kshatriyas, this is the pledge that I made. Having been abandoned by Dhananjaya, he is stationed in front of me. I will not move from the front of this vyuha and go to Phalguna. He is your equal in birth and deeds. With your aides, you should go and fight with that solitary enemy. Do not be frightened. You are a lord of the earth. You are a king. You are brave, accomplished and skilled. You can uproot enemies like Pandava. O brave one! You should yourself swiftly go to the spot where Dhananjaya is.'

'"Duryodhana said, 'O preceptor! O supreme among those who wield all weapons! How can I cross Dhananjaya? He has countered you too. I am capable of vanquishing Purandara, the wielder of the vajra, in battle. But I cannot withstand Arjuna, the vanquisher of enemy cities, in battle. Through the power of his weapons, he has vanquished Bhoja Hardikya[58] and you, who are an equal of the gods. His arrows have killed Shrutayu, Sudakshina, King Shrutayudha, Shrutayu[59] and Achyutayu. Hundreds of mlecchas have been killed. He has consumed many enemies. How can I fight with Pandava? How can I fight with that invincible one? He is learned in the use of weapons. How do you think that I am fit to fight with him today? Instruct me. I am dependent on you and your servant. Preserve my fame.'

'"Drona replied, 'O Kouravya! You have spoken the truth. Dhananjaya is invincible. But I will act so that you are able to withstand him. Let all the archers in the world witness something extraordinary today. While Vasudeva looks on, you will repulse Kounteya. O king! I will fasten this golden armour on you and arrows and weapons will not be able to penetrate you in the battle, even if the gods, the asuras, the yakshas, the serpents, the rakshasas and the three worlds fight against you, together with all men. You have no reason to fear. Krishna, Kounteya, or anyone else who uses weapons in battle, will not be able to pierce this armour with arrows. Resorting to this armour today, go and fight with the angry Arjuna in the battle. Go yourself and go swiftly. He

won't be able to withstand you.'"

'Sanjaya said, "Having spoken these words, Drona, supreme among those who knew about the brahman, quickly touched water and fastened that radiant armour on him, in accordance with the proper rites. This was for the sake of your son's victory in battle. All the worlds were astounded at the knowledge of the one who knew about the brahman.

'"Drona said, 'Let Brahma give you benedictions. Let all the brahmanas give you benedictions. O descendant of the Bharata lineage! Let the best of reptiles give you benedictions. Let Yayati, Nahusha, Dhundumara, Bhagiratha and all the best of *rajarshis*[60] always give you benedictions. May you have benedictions from those who have one foot[61] and those who have many feet. In this great battle, may you always have benedictions from those who possess no feet. May Svaha, Svadha and Shachi always act so that it is beneficial for you.[62] O unblemished one! May Lakshmi and Arundhati always act so that it is beneficial for you. O king! May Asita-Devala, Vishvamitra, Angiras, Vasishtha and Kashyapa act so that it is beneficial for you. Let Dhata, Vidhata, the lord of the worlds, the directions, the lords of the directions and the six-faced Kartikeya grant you benedictions today. Let the illustrious Vivasvat act in every way so that it is beneficial to you. O king! Let the four elephants of the four directions,[63] the earth, the firmament, the sky, the planets, the earth which always holds us up from below and Sesha, the chief of the serpents, give you their benedictions. O son of Gandhari! In earlier times, the daitya Vritra used his valour to defeat the best of the gods in battle. Thousands of them were mangled in their bodies. All of them were robbed of their energy and their strength. With Indra, those residents of heaven went to Brahma and sought refuge with him. They were frightened of the great asura, Vritra.'

'"The gods said, 'O supreme among gods! The gods are afflicted by Vritra. O chief among the gods! Be our refuge now. Protect us from this great fear.'

'"Drona said, 'He[64] addressed Vishnu, who was stationed by his side and also the best of the gods, Shakra and the others. He spoke these appropriate words to the best of the gods, who were distressed. "The gods, together with Indra and the brahmanas, should always be protected by me. Vritra has been created from Tvashtra's extremely invincible energy.[65] In ancient times, Tvashtra performed austerities for a million years. O gods! Having obtained Maheshvara's permission, he then created Vritra. It is through the favours of that god that this enemy of yours has become powerful and can strike you. Without going to Shankara's abode, one cannot see the illustrious Hara. Having swiftly gone to Mandara and seen him, you will be able to destroy your enemy. The source of all austerities, the destroyer of Daksha's sacrifice, resides there.[66] He is the wielder of Pinaka.[67] He is the lord of all beings. He is the one who uprooted Bhaga's eyes."[68] With Brahma, the gods went to Mandara. They saw that mass of energy, with the splendour

of ten million suns. Having seen the gods, he welcomed them and asked, "Tell me. What can I do for you? The sight of me is never fruitless. Because of this, may your desires be satisfied." Having been thus addressed, all those residents of heaven replied, "Vritra has robbed us of your energy. Be the refuge of the residents of heaven. O god! Behold our bodies. We are afflicted and oppressed because of his blows. We have sought refuge with you. O Maheshvara! Be our refuge." Maheshvara replied, "O gods! You know that this immensely strong and fierce one has been created from Tvashtra's energy. He cannot be resisted by those who haven't controlled their souls. It is certainly my task to protect all the residents of heaven. O Shakra! Accept this radiant armour from my body. O lord of the gods! Fasten it on your body, after uttering these mantras in your mind." Having spoken these words, the granter of boons gave him the armour, together with the mantras. Protected by the armour, he[69] advanced against Vritra's army. In that great battle, many different kinds of weapons were hurled at him. But they were incapable of penetrating the armour that he had fastened. In the battle, the lord of the gods himself killed Vritra. He then gave the armour, whose joints were made out of mantras, to Angiras. Angiras gave it to his son Brihaspati, who knew about mantras. Brihaspati gave it to the intelligent Agniveshya. O supreme among kings! Agniveshya gave it to me and I have fastened the armour on you, so as to protect your body, together with the mantras.'"

'Sanjaya said, "Having thus addressed your immensely radiant son, Drona, bull among preceptors, again gently spoke these words. 'O king! I have fastened this armour on you, using the strands of Brahma.[70] In ancient times, at the time of battle, Hiranyagarbha[71] himself fastened it on Vishnu. In the *tarakamaya* battle, Brahma himself fastened this divine armour on Shakra and I have fastened it on you.' Having fastened the armour with the use of mantras and in the decreed fashion, the great brahmana sent the king to the battle. The mighty-armed one was thus armoured by the great-souled preceptor. He had one thousand rathas from Trigarta, accomplished in striking. There were one thousand crazy tuskers that were valiant. There were ten thousand horses and other maharathas. Surrounded by these, the mighty-armed one advanced towards Arjuna's chariot. There were the sounds of many musical instruments and he advanced like Virochana's son.[72] O descendant of the Bharata lineage! A great sound arose among your soldiers, when they saw Kourava advance like a fathomless ocean."'

CHAPTER 1047(70)

'Sanjaya said, "O great king! Duryodhana advanced behind those bulls among men, Partha and Varshneya, who had already penetrated. The Pandavas, together with the Somakas, emitted a mighty roar and swiftly rushed against Drona. The battle

commenced between the Panchalas and the Kurus at the mouth of the vyuha and it was extraordinary. It was extremely terrible and tumultuous and made the body hair stand up. O king! The likes of that encounter had not been seen, nor heard of. O lord of the earth! The battle commenced when the sun was at the midpoint. With Dhrishtadyumna at the forefront, the Parthas, who were skilled in striking, arranged themselves into a battle formation and enveloped all of Drona's soldiers with a shower of arrows. We had Drona, supreme among the wielders of all weapons, at the forefront and showered down arrows on the Parthas, with Parshata at the forefront. The heads of the two armies, adorned by chariots, were beautiful and dazzling. They looked like giant clouds at the end of the winter season, driven towards each other by opposing winds. Those two large armies encountered and clashed against each other with the greatest of forces. It was like the rivers Ganga and Yamuna, overflowing with water during the monsoon. Many different kinds of weapons were the winds. There were large numbers of elephants, horses and chariots. In that battle, great and fierce clouds were like giant clouds tinged with lightning. Thousands of currents of arrows were released from the wind that was Bharadvaja's son. They seemed to pour down and pacify the immensely fierce fire that was created by the Pandu soldiers. The supreme of brahmanas agitated the Pandava soldiers, like the ocean at the end of the summer, when it is agitated by a fierce and gigantic storm. They made every endeavour to advance against Drona. They were like a strong wind that seeks to shatter a large embankment. But they were restrained by Drona, like a mountain repulsing a torrent of water. In that battle, the Pandavas, the Panchalas and the Kekayas were enraged. There were other kings too, who surrounded them from all sides. In that battle, those immensely strong and brave ones countered the Panchalas.

'"In that battle, Parshata, tiger among men, together with the Pandavas, repeatedly struck Drona, wishing to penetrate the enemy forces. Drona showered arrows on Parshata and he brought down a shower in return. Dhrishtadyumna brought down a shower of arrows. The swords were like winds at the forefront and there were lances, spears and scimitars. The bowstrings were like lightning and Dhrishtadyumna was like the slayer of Bala.[73] He showered down a torrent of arrows in all the directions. He killed the best of rathas and horses and enveloped the army. He prevented Drona from following the paths that the chariots of the Pandavas traversed. Parshata afflicted Drona with his arrows. O descendant of the Bharata lineage! Drona made every endeavour in the battle. Having encountered Dhrishtadyumna, his army was divided into three parts. One of these retreated towards Bhoja and another towards Jalasandha.[74] The last one was slaughtered by the Pandavas and went towards Drona. Drona, supreme among rathas, tried to unite his forces. But maharatha Dhrishtadyumna routed and separated them. Divided into three parts, the army of the sons of Dhritarashtra was slaughtered by the Pandus and the Srinjayas. They were like unprotected animals[75] in the forest, when

attacked by many predators. Confounded by Dhrishtadyumna, it was as if the warriors were devoured by Death. In that tumultuous battle, that is what people thought. The kingdom of a bad king is devastated by famine, disease and thieves. That is the way your army was shattered and routed by the Pandavas. Because of the rays of the sun on shattered weapons and armour and because of the dust raised by the soldiers, the eyes were afflicted. Divided into three, the soldiers were slaughtered by the Pandavas.

'"Drona became intolerant and killed the Panchalas with his arrows. While he crushed those arrays and killed them with arrows, Drona assumed the form of the blazing fire at the time of destruction. O lord of the earth! In that battle, with only a single arrow, the maharatha pierced chariots, elephants, horses and foot soldiers. O descendant of the Bharata lineage! In the battle, there was not a single one among the soldiers of the Pandavas who could withstand the sharp arrows that were released from Drona's bow. They were scorched by the sun and consumed by Drona's arrows. O descendant of the Bharata lineage! Parshata's soldiers began to wander around there. In that fashion, Parshata was like Death among your forces. He blazed everywhere, like a forest fire amidst dry wood. The soldiers were killed by the arrows of Drona and Parshata. But those soldiers were ready to give up their lives and fought to the best of their capacity. O bull among the Bharata lineage! O great king! Whether in your army, or that of the enemy, there was not a single one who abandoned the fight out of fear.

'"The brothers Vivimshati, Chitrasena and maharatha Vikarna surrounded Kounteya Bhimasena from all sides. Vinda and Anuvinda from Avanti and the valiant Kshemadhurti—these three followed your three sons.[76] The maharatha and energetic King Bahlika, born in a noble lineage, with his soldiers and his advisers, countered Droupadi's sons. Shaibya, the king of Govasana, with a thousand supreme warriors, countered the valiant son of Kashi. Ajatashatru Kounteya was like a flaming fire and King Shalya, the lord of Madra, repulsed the king.[77] The brave and intolerant Duhshasana, together with his own soldiers, advanced and fought against Satyaki, supreme among rathas. I armoured myself and with my soldiers and four hundred great archers, countered Chekitana.[78] Shakuni, with seven hundred warriors from Gandhara who were armed with bows, lances, arrows and swords, countered Madri's son.[79] The great archers, Vinda and Anuvinda from Avanti, were prepared to give up their lives for the sake of their friend and raised their weapons in battle, countering Virata, the lord of Matysa. The valiant Bahlika made efforts to counter the unvanquished and powerful Shikhandi, the son of Yajnasena. Those from Avanti and Souvira, together with the cruel Prabhadrakas countered the angry Dhrishtadyumna from Panchala. The brave rakshasa Ghatotkacha was cruel and was advancing to fight. Swiftly and angrily, Alayudha rushed against him in the battle. Alambusa, the king of the rakshasas, adopted a fearsome form and was repulsed by maharatha Kuntibhoja, with a large body of

soldiers. O descendant of the Bharata lineage! Saindhava remained stationed behind all the soldiers. He was protected by the rathas who were supreme archers, Kripa and the others. O king! Saindhava's chariot wheels were protected by two great ones—Drona's son to the left and the son of the suta to the right. His rear was protected by Kripa, Vrishasena, Shala and the invincible Shalya, with Somadatta's son at the forefront. They knew about policy and were great archers. All of them were skilled in fighting. Having made arrangements to protect Saindhava, they[80] got ready to fight."'

CHAPTER 1048(71)

'Sanjaya said, "O king! Listen. I will describe exactly the wonderful battle that commenced between the Kurus and the Pandavas. Bharadvaja's son was stationed at the mouth of the vyuha. In that battle, the Parthas approached and fought, seeking to penetrate Drona's force. Drona himself, and the soldiers, sought to protect the vyuha. They fought against the Parthas in that battle, desiring great fame. Desiring the welfare of your son, Vinda and Anuvinda from Avanti angrily struck Virata with ten arrows. O great king! While those two valiant ones and their followers were stationed in battle, Virata bravely advanced against them and fought with them. The battle between them was terrible and blood flowed like water. It was as if a lion and two foremost elephants with shattered temples had met in the forest. Bahlika prided himself in the battle and Yajnasena's immensely powerful son[81] struck him with sharp and terrible arrows that were capable of penetrating the inner organs. Bahlika became extremely angry and used nine gold-tufted arrows with drooping tufts, which had been sharpened on stone, to strike Yajnasena's son. The encounter between them was terrible and there was a profusion of arrows and lances. It generated fear among cowards and increased the delight of the brave. The arrows released by those two covered the sky and the directions and enveloped everything, so that nothing could be seen. In the battle, together with his soldiers, Shaibya from Govasana fought against the maharatha who was the son of Kashi. It was like one elephant against another elephant. In the battle, the enraged King Bahlika fought against Droupadi's maharatha sons and this was as beautiful as the mind battling against the five senses. They,[82] supreme among beings, fought fiercely and showered arrows in every direction, like the senses fighting for possession of the body. Your son, Duhshasana, struck Varshneya Satyaki with nine sharp arrows that had drooping tufts. Having been thus grievously struck by that great archer, the archer Satyaki, for whom truth was his valour, quickly lost his senses somewhat. But having regained his composure, Varshneya swiftly pierced your maharatha son with ten arrows that were shafted with the feathers of herons. O king! They pierced each other firmly with arrows and the wounded in the battle, were dazzling, like blossoming kimshukas. The angry Alambusa was afflicted by Kuntibhoja's arrows, which found their mark. He was as beautiful as a flowering kimshuka. The rakshasa pierced Kuntibhoja

with many iron arrows. At the forefront of your army, he then roared loudly. Those two brave ones fought against each other in that battle. To all the beings, they seemed to be like Shakra and Jambha in ancient times.[83] O descendant of the Bharata lineage! The sons of Madri were angry and violent against Shakuni in the battle, since he had caused the enmity earlier. In the battle, they afflicted him with arrows.

'"O great king! That was the reason behind the destruction of men.[84] It was created by you, extended by Karna and maintained by your sons. O king! That fire of rage[85] has now arisen and is consuming the entire earth. Because of the arrows of the sons of Pandu,[86] Shakuni was forced to retreat. He was unable to exhibit his valour in battle and did not know what to do. On seeing that he was retreating, Madri's maharatha sons again showered down arrows on him, like clouds raining down on a large mountain. He was struck by many arrows with drooping tufts. Using his swift horses, Soubala fled towards Drona's array. Ghatotkacha rushed against the brave rakshasa Alayudha. But in that battle, he used only a medium violence and force.[87] O great king! The wonderful battle between the two was like the battle that had taken place in earlier times between Rama and Ravana. In the battle, King Yudhishthira pierced the king of Madra with five hundred arrows and again pierced him with another seven. O king! An extraordinary battle raged between them. It was like the great battle that had taken place in earlier times between Shambara and the king of the immortals.[88] Your sons, Vivimshati, Chitrasena and Vikarna, were surrounded by a large army and fought against Bhimasena."'

CHAPTER 1049(72)

'Sanjaya said, "The battle commenced and it made the body hair stand up. The Kouravas were divided into three and the Pandavas rushed against them. Bhimasena rushed against the mighty-armed Jalasandha and Yudhishthira and his soldiers attacked Kritavarma in the battle. O great king! Dhrishtadyumna showered down arrows that were as dazzling as the rays of the sun and attacked Drona in the battle. A battle commenced between all the spirited archers, between the Kurus and the Somakas, who were angry with each other. There was the destruction of beings and it gave rise to great terror. The soldiers were engaged in duels and fought without any fear. The powerful Drona fought with the powerful son of Panchala. He[89] showered down a torrent of arrows and it was extraordinary. In every direction, they caused destruction, like in a forest of lotuses.[90] Drona and Panchala severed the heads of many brave men from the arrays and they were strewn around everywhere. There were also garments, ornaments, arms, standards, armour and weapons. They were golden and colourful and were smeared with blood. Thus smeared, they looked like masses of clouds, tinged with

lightning. The arrows brought down elephants, horses and men in that battle. The maharathas released these from bows that were as long as palm trees. In that clash between the brave and great-souled ones, swords, shields, bows, heads and armour were strewn around. O great king! In every direction, in that supreme carnage, many headless torsos were seen to arise. O venerable one! Vultures, herons, wild crows, hawks, crows, jackals and large numbers of many other carnivorous beasts were seen. O king! They fed on the flesh and drank the blood. They dragged them[91] by the hair and got at the marrow in many ways. They tugged at the bodies and the severed limbs. Large numbers of heads of men, horses and elephants were there. The men were skilled in the use of weapons. They were trained in war and were accomplished. They wielded arrows and desired victory in that battle. They fought fiercely there. In that battle, many on your side displayed many beautiful motions of fighting with swords, scimitars, javelins, spikes, spears, lances and battleaxes. There were those who raised clubs, maces and other weapons in their arms. Men angrily fought and killed each other with their bare arms. Rathas fought against rathas, horse-riders against horse-riders, elephants against supreme elephants and infantry against infantry. Some were excited and crazily attacked each other, as if they were roaming around in an arena.[92] They shrieked and killed each other in the battle.

'"O lord of the earth! Thus did the battle rage, without any fear. Dhrishtadyumna's horses got mixed up with those of Drona's. Those horses were beautiful and well trained and possessed the speed of the wind. They possessed the complexion of pigeons and were red like blood.[93] O king! Those horses got mixed up in the battle and were as beautiful as clouds tinged with lightning. O descendant of the Bharata lineage! The brave Dhrishtadyumna saw that Drona was near. He discarded his bow and grasped a sword and a shield. Parshata, the destroyer of enemy heroes, wished to perform an extremely difficult feat. With great strength, he approached Drona's chariot. He stationed himself on the middle of the yoke and sometimes on the joints of the yoke. He slew half of those horses and was honoured by the soldiers. With the sword in his hand, he roamed around amidst those red horses. Drona could not detect a weakness in him and it was extraordinary. He was like a hawk descending in the forest, in search of some flesh. Thus did he venture forth, wishing to kill Drona. Drona released a hundred arrows to cut off the shield, which was decorated with the mark of a hundred moons. He then severed the sword of Drupada's son with ten arrows. The powerful one used sixty-four arrows to kill his horses. With two broad-headed arrows, he severed his standard and his umbrella and killed the charioteers who guarded his flanks.[94] He stretched his bow back to his ears, like the wielder of the vajra releasing the vajra and swiftly affixed a supreme arrow that would have caused death. However, Satyaki severed that arrow with fourteen arrows. He rescued Dhrishtadyumna, as he was about to be devoured by

the preceptor's mouth. O venerable one! The lion among men had grasped him, like a deer grasped by a lion. But the bull among the Shini lineage freed Panchala from Drona. On seeing that Satyaki had rescued Panchala in that great battle, Drona swiftly shot twenty-six arrows at him. While Drona was devouring the Srinjayas, Shini's grandson pierced him back in the chest with twenty-six sharp arrows. All the Panchala rathas were desirous of victory. They swiftly withdrew Dhristadyumna and resorted to Satvata, as he attacked Drona."'

CHAPTER 1050(73)

'Dhritarashtra asked, "O Sanjaya! After the arrows had been severed and Dhrishtadyumna had been freed by Yuyudhana,[95] foremost among the Vrishni lineage, what did the intolerant and great archer,[96] supreme among the wielders of all weapons, do? How did Drona fight against Shini's grandson, the tiger among men?"

'Sanjaya replied, "He was venomous in his rage. His extended bow was like a gaping mouth. The sharp and iron arrows were like his teeth. His eyes were coppery red with wrath. He sighed like a giant serpent. The brave one among men was delighted. He was borne on extremely fast and red steeds. In every direction, he seemed to leap up into the sky, or climb up mountains. He showered gold-tufted arrows and attacked Yuyudhana. He brought down a mighty shower of arrows and the roar of his chariot was like that of the slayer of Bala.[97] He stretched his bow and released many iron arrows that seemed to be tinged with lightning. His lances and swords were like those of the wielder of the vajra. They seemed to have been stirred by the force of his anger. Drona was like an unassailable cloud and his horses seemed to have been urged on by the wind. Shini's brave descendant, the destroyer of enemy cities, saw him descend. He was invincible in battle and laughingly told his charioteer, 'This brahmana is cruel. He has been dislodged from his own duties.[98] The preceptor is the refuge of the king who is Dhritarashtra's son, his relief from fearful grief. That prince is always insolent about his bravery. Swiftly and cheerfully, urge the horses to use their greatest speed and let us go and fight against him.' Madhava's[99] supreme horses were like silver in their complexion. They possessed the speed of the wind and they swiftly advanced towards Drona. Those two brave ones fought against each other and everything was covered with a net of arrows, so that it became intolerable to others. There was a fearful darkness, without any gaps. Both Drona and Satvata were skilled in using their weapons swiftly. Those two lions among men were seen to shower down arrows incessantly. As the torrent of arrows showered down and struck each other, the sound that was heard was like the sound when Shakra releases his vajra. O descendant of the Bharata lineage! They were pierced by iron arrows and their forms looked like those of snakes which had been struck by venomous serpents. The extremely terrible sound of bowstrings and palms slapping was

heard. It was like that of innumerable mountain tops shattered by thunder. The chariots, horses and charioteers of both looked beautiful. They were mangled by gold-tufted arrows and looked colourful. O lord of the earth! The iron arrows were bright and flew straight. As they descended, they looked as terrible as snakes that had shed their skins. Both their umbrellas were brought down. Both their standards were also brought down. The limbs of both flowed with blood. But they were both dazzling, as they wished for victory. With blood flowing from their limbs, they looked like exuding elephants. They struck each other with arrows that were fatal.

'"O great king! The sounds of delighted roars, mixed with the sound of conch shells and drums, ceased, because no one else made any sound. The soldiers in the arrays became silent and the warriors stopped the fighting. Everyone was curious to witness the duel between those two. Rathas, elephant-riders, horse-riders and infantry surrounded those two bulls among men, witnessing what was going on, with unblinking eyes. The arrays of elephants stood there, and so did the arrays of horses. There were divisions of chariots, stationed in counter-formation. They were colourful with pearls and coral. They were decorated with gems and gold. They were colourful with standards and ornaments and with golden armour. There were *vaijayanti* flags[100] and caparisons, seats and blankets. There were sparkling and sharp weapons on the horses. O descendant of the Bharata lineage! The frontal lobes of the elephants were decorated with gold and silver and there were garlands around their tusks. They looked like a net of clouds at the end of the summer, bedecked with cranes and fireflies and decorated with lightning and flashes.[101] Those on our side and those on Yudhishthira's side were stationed. They wished to witness the battle between Yuyudhana and the great-souled Drona. The gods assembled on their celestial vehicles, with Brahma and Shakra at the forefront. There were masses of siddhas and charanas, *vidyadharas*[102] and giant serpents.

'"Those tigers among men displayed wonderful techniques of releasing, withdrawing and hurling weapons and all of them beheld these diverse motions with wonder. The immensely strong ones exhibited the dexterity of their hands in using weapons. Drona and Satyaki pierced each other with their arrows. In the battle, Dasharha[103] used swift and extremely firm arrows to sever Drona's arrows and then severed the immensely radiant one's bow too. But in the twinkling of an eye, Bharadvaja's son grasped another bow. However, as he strung it, Satyaki swiftly severed this too. Drona again grasped another bow and stood with it in his hand. As he repeatedly strung his bow, it was again severed with sharp arrows. O Indra among kings! In the battle, Drona witnessed Yuyudhana's superhuman deed and thought about this in his mind. 'This kind of strength of arms has been seen in Rama,[104] Kartavirya, Dhananjaya and Bhishma, the tiger among men. This is now seen in the supreme one among the Satvata lineage.' Having

thought about this in his mind, Drona honoured his valour. The supreme among brahmanas beheld a dexterity that was like Vasava's. The foremost among those who was knowledgeable about weapons was gratified, and so were the gods, with Vasava. O lord of the earth! That kind of dexterity of hand and swiftness of action, as shown by Yuyudhana, had not been seen earlier by the gods, the gandharvas and the masses of siddhas and charanas, though they had known what Drona was capable of doing. Drona, the destroyer of kshatriyas, then picked up another bow. O descendant of the Bharata lineage! The foremost among those who knew about weapons released weapons in the battle. However, Satyaki repulsed them with the maya of his own weapons. He destroyed them with his sharp arrows and it was extraordinary. His superhuman deeds were witnessed in the battle and no one else was capable of these. This was the outcome of yoga. Those on your side, who were knowledgeable about yoga, honoured this. Whatever weapon Drona used, Satyaki used that as well. Therefore, the preceptor, the scorcher of enemies, fought carefully. O great king! The one who knew about the science of fighting became enraged. To slay Yuyudhana, he invoked a divine weapon. On seeing the extremely terrible agneya weapon, the destroyer of enemies, the great archer, released the divine varuna weapon. On beholding that both of them had resorted to the use of divine weapons, a great sound of lamentation arose. There were woes in the sky, from the beings who had taken to the sky. However, the varuna and agneya weapons were pacified when they confronted each other's arrows.

'"At that time, the sun began its downward course in the sky. King Yudhishthira, Pandava Bhimasena and Nakula and Sahadeva wished to protect Satyaki. With Dhrishtadyumna at the forefront, Virata, the Kekayas, the Matsyas and the soldiers from the Shalveyas quickly advanced against Drona. With Duhshasana at the forefront, thousands of princes advanced towards Drona, who was surrounded by the enemy. O king! A battle started between them and your archers. The world was covered with dust and enveloped in that net of arrows. Everyone was anxious and nothing could be distinguished. The soldiers were covered in dust. But without any fear, the battle raged on."'

CHAPTER 1051(74)

'Sanjaya said, "When the sun was on a downward course, the force of the sun's rays became less and everything was covered in dust. Some soldiers relaxed their efforts. Some remained there. Others returned and fought again, hoping for victory. Where the soldiers were thus engaged, striving for victory, Arjuna and Vasudeva slowly advanced towards Saindhava. With his sharp arrows, Kounteya created a path that was just sufficient for the chariot. And in this way, Janardana followed along that path. O lord of the earth! Wherever the great-souled Pandava's chariot advanced, your soldiers were shattered and routed there. The valiant Dasharha displayed his skills in driving the

chariot. He exhibited circular motions that were superior, medium and inferior.[105] The arrows were marked with his name and were yellow.[106] They flamed like the fire of destruction. They were tied with ligaments.[107] They had well-crafted joints, were broad and could travel long distances. Those arrows were made out of bamboo and iron. They were both similar and diverse. In that battle, together with the birds,[108] they drank the blood of beings. As he was stationed on his chariot, Arjuna shot his arrows at a distance of one krosha. Though the chariot advanced one krosha ahead, those arrows killed the enemy. Hrishikesha advanced and caused the entire universe to marvel. The well-trained horses possessed a speed like that of Tarkshya[109] or the wind. O lord of the earth! It advanced with a speed that the sun's chariot, or that of Indra, Rudra or Vaishravana, could not muster. O king! Never had anyone's chariot moved that fast in a battle, as that of Arjuna, as fast as mind or desire. O king! O descendant of the Bharata lineage! In the battle, Keshava, the destroyer of enemy heroes, urged the swift horses and penetrated into the midst of the soldiers.

'"Those supreme horses arrived in the midst of that mass of chariots. They were overcome with hunger, thirst and exhaustion and bore the chariot with great difficulty. The horses were wounded with many weapons released by many violent warriors. However, they[110] executed diverse circular motions, as they crossed over destroyed horses, elephants, chariots and men, lying down in thousands, like mountains. O king! Meanwhile, the two brave brothers from Avanti saw that Pandava's horses were tired and suddenly attacked him. They pierced Arjuna with sixty-four arrows, Janardana with seventy and the horses with one hundred and were delighted. O great king! In that battle, Arjuna became angry. He knew about the inner organs and used nine arrows with drooping tufts to strike them in the inner organs. At this, the two of them[111] became wrathful. They enveloped Bibhatsu and Keshava with a torrent of arrows and roared like lions. In the battle, the one with the white horses then used two broad-headed arrows to sever their colourful bows and swiftly sliced down their standards, which were bright as gold. O king! In that encounter, they then grasped other bows and, extremely angry, began to oppress Pandava with their arrows. At this, Dhananjaya, Pandu's son, became wrathful. He used a couple of arrows to quickly sever their bows again. He then swiftly used other arrows that were gold-tufted and had been sharpened on stone. With these, he killed their horses, the two foot soldiers who guarded them and their parshni charioteers. With a kshurapra arrow, he severed the eldest one's[112] head from his body. Slain, he fell down on the ground, like a tree that has been destroyed by a storm. On seeing that Vinda had been killed, the powerful Anuvinda abandoned his chariot, with the horses having also been slain. The immensely strong one grasped a club. In the battle, remembering that his brother had been killed, he attacked. The maharatha was foremost among those who fought with the club and seemed to be

dancing around with his club. The angry Anuvinda struck Madhusudana on the forehead with the club. But though he was thus struck, he did not tremble and was like Mount Mainaka. At this, Arjuna used six arrows to slice off his neck, his two legs, his two arms and his head. Thus severed, they fell down, like hills. O king! On seeing that those two had been killed, their followers were filled with rage and angrily attacked, releasing hundreds of arrows. O bull among the Bharata lineage! But Arjuna quickly killed them with his arrows. He roamed around, like a consuming forest fire at the end of winter.

'"Dhananjaya passed over those soldiers with some difficulty. He was like a sun that has arisen, blazing through the clouds. On seeing him, the Kurus were frightened. O bull among the Bharata lineage! But they recovered and cheerfully attacked Partha from all directions. They knew that he was tired and they also knew that Saindhava was far away. They roared loudly like lions and surrounded him from all directions. On seeing that they were so enraged, Arjuna, bull among men, smiled. He softly spoke these words to Dasharha. 'Our horses are oppressed by arrows and are exhausted. Saindhava is at a distance. What do you think is the best course of action now? What is your wish? O Krishna! Tell me exactly. You have always been the wisest. In this battle, with you as their eyes, the Pandavas will be victorious over the enemy. Let me tell you what I think we should do next. Listen to me. O Madhava! I think it is best to unyoke the horses. Remove their stakes.' Having been thus addressed by Partha, Keshava replied, 'O Partha! My view is identical to what you have expressed.' Arjuna said, 'O Keshava! I will repulse all the soldiers. You can properly perform the task that must be undertaken next.' Dhananjaya got down from his chariot and stood there fearlessly. He held Gandiva bow and was stationed, as immobile as a mountain. The kshatriyas desired victory. On knowing that Dhananjaya was now stationed on the ground, they thought that this was a weakness. Roaring loudly, they attacked. They surrounded the solitary one with a large number of chariots. They stretched their bows and released arrows. They angrily displayed many different kinds of weapons. They covered Partha with arrows, like clouds enveloping the sun. The kshatriyas forcefully attacked that bull among the kshatriyas. He was a lion among rathas and those warriors attacked him, like crazy elephants attacking a lion. The great strength of Partha's arms was then seen, since he angrily resisted a large number of soldiers surrounding him from every direction. The lord repulsed all the arms and weapons of the enemy. He quickly covered all of them with many arrows. O lord of the earth! The sky was dense with arrows. As a result of the friction, a giant fire with flames was ignited. The great archers sighed deeply and were covered with blood. Horses and elephants were shattered and roared in distress in all the directions. Desiring victory in the battle, those brave ones were angry and many of them wrathfully attacked the solitary one. The arrows were like waves.[113] The standards were the currents. The elephants were the crocodiles and it was impossible to traverse. The foot soldiers were the innumerable fish. There was the roar

of conch shells and drums. There were many who crossed over to Yama and the dust was intolerable. The headdresses were strewn around like tortoises. The pennants were like garlands of foam. The chariots were like waves on the ocean. The limbs of elephants were like mountains. With his arrows, Partha repulsed it, like the shoreline.[114]

'"In the battle, the mighty-armed Janardana fearlessly addressed these words to his beloved Arjuna, supreme among men. 'O Arjuna! In this battle, there is no well for the horses to drink from. They desire water to drink, not to have a bath.' Having been thus addressed, Arjuna cheerfully replied, 'Here.' He struck the earth with a weapon and created a pure lake from which the horses could drink. Arrows were the bamboos there. Arrows were the pillars and it was covered with arrows. It was extraordinary. Partha created an abode made out of arrows and this extraordinary deed was like one of Tvashtra's.[115] At this, Govinda laughed and spoke words of praise. In that great battle, thus did Partha create a pavilion made out of arrows."'

CHAPTER 1052(75)

'Sanjaya said, "The great-souled Kounteya created the water. Having repulsed the enemy soldiers, he then created a pavilion made out of arrows. The immensely radiant Vasudeva quickly descended from the chariot. He freed the horses and removed the arrows tufted with the feathers of herons. On seeing a sight that had never been seen before, a giant roar, like that of lions, arose from the masses of siddhas and charanas and all the soldiers. Though Kounteya fought on foot, the bulls among men who fought against him could not counter him and it was wonderful. Large numbers of chariots and many elephants and horses descended on him. But Partha did not exhibit the slightest bit of fear towards these men. The kings released large numbers of arrows towards Pandava. But these did not afflict Vasava's son. He had dharma in his soul and was the destroyer of enemy heroes. The valiant Partha received those nets of arrows, clubs and lances, like the ocean receiving rivers. With the great force of his weapons and the strength of his arms, Partha countered the supreme arrows shot by all those Indras among kings. O great king! The Kouravas worshipped the supremely wonderful valour of Partha and Vasudeva. 'Has there ever been anything more wonderful in this world, or will there ever be, than the way in which Partha and Govinda freed their horses in this battle? Those supreme among men displayed great energy and great assurance in the forefront of the battle. They generated great fear in us.'[116] O descendant of the Bharata lineage! Hrishikesha began to smile, as if he was amidst women,[117] after Arjuna had crated a pavilion made out of arrows in that field of battle. O lord of the earth! While all the soldiers on your side looked on, the lotus-eyed one led the horses inside. Krishna was skilled in all acts connected with horses. He removed all their exhaustion, pain, trembling, nausea and wounds. He removed the stakes with his hands and rubbed the

horses down. Having comforted them in due fashion, he made them drink the water. Having obtained water and having bathed, they were free of pain and exhaustion. He again cheerfully yoked them to that supreme of chariots. Shouri, supreme among those who wield all weapons, then mounted the chariot, together with the immensely energetic Arjuna, and they departed swiftly.

'"On seeing that the supreme of chariots had been yoked to horses that had obtained water, the best among the Kuru army again became distressed. O king! They sighed, like snakes that had been defanged. They separately said, 'Shame! Shame on us! While all the kshatriyas looked on, the armoured Partha and Krishna have passed us, on a single chariot. They have shattered our forces, like children playing with a toy. All the kings displayed their own valour. They shouted and made their best endeavours. But those scorchers of enemies have passed us, while we looked on.' On seeing that they had departed, other soldiers again said, 'O Kouravas! Let all of us make haste, so that we can kill Krishna and Kiriti. Dasharha has yoked his chariot while all the archers have looked on. Repulsing us in the battle, he is proceeding towards Jayadratha.' O king! There were some other lords of the earth who had seen a sight that had never before been seen in battle. On beholding that extraordinary wonder, they spoke to each other. 'All these soldiers of King Dhritarashtra, the kshatriyas and the entire earth are in distress because of Duryodhana's crime. They are confronting destruction. But the king[118] does not understand this.' O descendant of the Bharata lineage! Thus did the kshatriyas speak there. Others said, 'The king of Sindhu has gone to Yama's abode. Let Dhritarashtra's weak-sighted son decide on what should be done now.' Meanwhile, the one with the sharp rays was on a downward course and Pandava headed towards Saindhava with greater speed. The horses were cheerful, now that they had drunk water. As the mighty-armed one, supreme among the wielders of all weapons, proceeded angrily, like Death, none of the warriors were capable of resisting him. Pandava, the scorcher of enemies, drove away those soldiers, like a lion agitating a mass of deer, for the sake of Saindhava. Dasharha goaded the horses and swiftly penetrated the array. He blew on Panchajanya, which possessed the complexion of cranes. The arrows shot earlier by Kounteya began to fall behind him, so fast did those horses, with the speed of the wind, proceed. The chariot roared like the clouds and the standard fluttered in the wind. On seeing that terrible standard, with the monkey on it, the rathas were distressed. The sun was covered everywhere with dust. The warriors were severely afflicted with arrows in that battle and no one was capable of glancing at the two Krishnas.[119] Dhananjaya wished to kill Jayadratha. Many enraged kings and many other kshatriyas surrounded him. In that great battle, when Partha, bull among men, stopped to remove the arrows, Duryodhana swiftly followed him."'

CHAPTER 1053(76)

‘Sanjaya said, “O king! On seeing that Vasudeva and Dhananjaya had penetrated, the kings on your side were immersed in fear. All of those great-souled ones were both angry and ashamed and were immobile. But having been urged by their spirits, they proceeded towards Dhananjaya. However, those who were driven by anger and intolerance and went to fight with Pandava did not return, like rivers heading towards the ocean. Those who were not virtuous fled, like atheists turning away from the Vedas. They committed sins and served the cause of hell. Those two bulls among men crossed over and freed themselves from that array of chariots and could be seen, like the sun and the moon freed from Rahu’s mouth.[120] They were like fish that had broken through a large net and were now devoid of fever. Thus did the two Krishnas look, after having broken through that net of soldiers. They freed themselves from Drona’s extremely impenetrable array, obstructed by weapons. Those great-souled ones were seen, like suns that had arisen at the end of a yuga. They were liberated from that obstruction of weapons and freed from that danger of weapons. Those great-souled ones could now be seen, creating obstructions for the enemy. It was as if they had been freed from the touch of a fire, or like fish freed from the mouth of a makara. Instead, those two agitated the soldiers, like a couple of makaras in the ocean. When they were stationed inside Drona’s array, those on your side and your sons had held the view that they would not be able to cross beyond Drona. O great king! On seeing that those two immensely radiant ones had passed beyond Drona’s array, they were no longer assured about the king of Sindhu remaining alive. O king! O lord! Earlier, your sons had possessed the strong hope that the two Krishnas would not be able to free themselves from Drona and Hardikya. O great king! But negating those hopes, those two scorchers of enemies passed beyond Drona’s array and Bhoja’s impenetrable array. Having crossed, they were seen to be like blazing fires. Everyone was driven to despair and was certain that the king of Sindhu would no longer remain alive.

‘“Krishna and Dhananjaya began to fearlessly converse among themselves about Jayadratha’s slaying, thus increasing the terror of the enemy. ‘He has been placed in the midst of six maharathas from the side of Dhritarashtra. But once he is seen, Saindhava will not escape us. Even if he is protected in the battle by Shakra and the masses of gods, I will still kill him.’ This is what he[121] told Krishna. Thus did the two mighty-armed Krishnas converse with each other, while looking for the king of Sindhu. Your sons heard this. They were like two thirsty elephants that had passed through a desert and were now assured after having drunk water. Those two scorchers of enemies seemed to have crossed over mountains infested by tigers, lions and elephants. Those mighty-armed ones seemed to have overcome death and disease. On seeing that those two had been freed, all those on your side shrieked and thought that the complexion on their faces[122] was terrible. They had been freed from Drona, who was like a virulent serpent, or as if from a blazing fire, and also from the other kings. They were as radiant as two

suns. Those two scorchers of enemies had been freed from Drona's array, which was like an ocean. They were seen to be extremely delighted, like those who had crossed a sea. They had been freed from a great shower of weapons, protected by Drona and Hardikya. They were seen to be blazing in that battle, like Indra or Agni. Because of the sharp arrows of Bharadvaja's son, there was blood on the two Krishnas and they were as beautiful as mountains with karnikara trees. They had crossed over a lake in which Drona was the crocodile, lances were virulent serpents, iron arrows were makaras and kshatriyas were the deep water. They had been freed from the cloud that was Drona's weapons, where thunder was the twang of bowstrings and the slapping of palms and clubs and swords were the lightning. They were like the sun and the moon, freed of darkness. With their arms, they had swum across the six rivers that head to the ocean,[123] at the end of the summer, when the waters are overflowing and are also infested with giant crocodiles. The two Krishnas were great archers and their renown was famous in the world. But all the beings were astounded at their having withstood the strength of Drona's weapons.

'"Having approached, they looked around for Jayadratha, driven by the desire to kill. They looked like two tigers who wished to descend on *ruru* deer. O great king! Such was the complexion on their faces that all your warriors thought that Jayadratha had already been slain. The mighty-armed Krishna and Pandava were together and their eyes were coppery red. They were delighted on seeing the king of Sindhu and roared repeatedly. The resplendence of Shouri with the reins and Partha with the bow was like that of the sun or the fire. They were delighted at having been freed from Drona's array and at having seen that Saindhava was nearby, like two hawks at the sight of meat. On seeing that Saindhava was present nearby, they were like two hawks at the sight of meat. They descended, swiftly, angrily and suddenly.

'"Having seen that Hrishikesha and Dhananjaya had crossed,[124] your valiant son, King Duryodhana, wished to protect the king of Sindhu. O lord! He had the armour that Drona had fastened on him. He was skilled in handling horses and rushed on a single chariot. Your son overtook the great archers, Krishna and Partha.[125] O lord of men! Having gone on ahead, he turned and faced Pundarikaksha. At this, all the soldiers delightedly sounded musical instruments, since your son had overtaken Dhananjaya. There were roars like lions, mixed with sounds of conch shells and drums, on seeing that Duryodhana was stationed there, in front of the two Krishnas. O lord! There were also those, like fires, who had been assigned to protect the king of Sindhu. In that battle, they were also delighted to see your son. O king! On seeing that Duryodhana and his followers had crossed them, Krishna spoke these words, which were appropriate for the occasion, to Arjuna."'

'"Vasudeva said, 'O Dhananjaya! Behold. Suyodhana has overtaken us. I think that this is marvellous and there is no ratha like him. The great archer can shoot up to a great distance. He is skilled in the use of weapons and is invincible in battle. He is firm in wielding weapons and is colourful in fighting. Dhritrarashtra's son is extremely strong. He has been reared in great happiness, but is honoured by the maharathas. O Partha! He has always been accomplished, but he has always hated the Pandavas. O unblemished one! Therefore, I think that the time has come for you to fight with him. Like the stake in a gambling match, on him rests victory, or its reverse. O Partha! Release the venom of your anger here, which you have bottled up for a long time. This maharatha is the main source of the injury to the Pandavas. He is now within striking distance. See that you are successful. This king desires the kingdom. That is why he has come to fight with you. It is through good fortune that he has now arrived within the reach of your arrows. O Dhananjaya! Act so that he is deprived of his life. He is intoxicated and deluded because of his prosperity. He has never suffered from unhappiness. O bull among men! Nor does he know your valour in battle. O Partha! There is no one in the three worlds, gods, asuras or men, who can withstand you and vanquish you in battle, not to speak of Suyodhana alone. O Partha! It is through good fortune that he has come near your chariot. O mighty-armed one! Kill him, like Purandara against Vritra. O unblemished one! This powerful one has always sought to cause you injury. Through deceit, he cheated Dharmaraja in the gambling match. O one who grants honours! He has performed many extremely cruel deeds towards him. Fight with this evil-minded one. You have never set your mind on evil. You have always been noble. This inferior man has been addicted to kama. O Partha! Set your mind on fighting nobly and without reflecting on it, kill him. O Pandava! He deceitfully robbed the kingdom and sent you on an exile to the forest. He caused oppression to Krishna.[126] Remember those in your heart and act valorously. It is through good fortune that he is circling around, within the range of your arrows. It is through good fortune that he is in front of you and is trying to act against you. He knows that it is through good fortune that he has to fight against you in the battle. O Partha! It is through good fortune that you will be successful in everything that is desired by you. O Partha! Therefore, in this battle, kill Dhritarashtra's son, the wretch of the lineage, just as in earlier times, in the battle between the gods and the asuras, Indra killed Jambha. If you kill him, the soldiers[127] will be without a protector and you can penetrate them. Sever the root of these evil-souled ones and let the *avabhritha* of this enmity be completed.'"[128]

'Sanjaya said, "Having been thus addressed, Partha replied, 'I will do everything accordingly. Ignore everything else and go to the spot where Suyodhana is. He has enjoyed the kingdom for a very long time, without any thorns. Exhibiting my valour in fighting, I will slice off his head in the battle. O Madhava! Though she did not deserve it,

he caused oppression to Krishna. She was dragged by the hair. Will I now be successful in avenging this?' The two Krishnas talked to each other in this way. Borne on the best of white horses, they urged them in the battle, looking for the wicked one. O bull among the Bharata lineage! O venerable one! Having approached them, your son was not the least bit frightened, though there was reason for great fear. At this, all the kshatriyas on your side honoured him, because he advanced against Arjuna and Hrishikesha, desiring to repulse them. O lord of the earth! On seeing the king in that battle, a great sound arose from all the soldiers on your side. As that great and terrible sound arose, your son countered and checked them. Obstructed by your son, Kounteya became extremely angry and so did that scorcher of enemies.[129] On seeing that Duryodhana and Dhananjaya were angry with each other, all the kings, terrible in form, surrounded them from all sides. O venerable one! On seeing that Partha and Vasudeva were enraged, your son laughed and wishing to fight, challenged them. Dasharha was delighted at this and so was Pandava Dhananjaya. They let out loud roars and blew on their excellent conch shells.[130] On seeing that the two of them were so cheerful, all the Kouravas gave up any hope of your son remaining alive. All the Kurus, and some among the enemy, began to sorrow. They thought that your son had already been offered as an oblation into the fire. The warriors saw that Krishna and Pandava were delighted. Afflicted with fear, they exclaimed, 'The king has been slain. The king has been slain.' On hearing the roars of the men, Duryodhana said, 'Dispel your fears. I will send the two Krishnas to the land of the dead.' Having spoken thus to all the soldiers, the king expected to be victorious. He angrily addressed Partha and spoke these words. 'O Partha! If you have actually been born from Pandu, quickly show me your weapons, divine and human. Show me your strength and your valour, and also that of Keshava. Act swiftly against me and show me your manliness. They have spoken about deeds you have done, but we have not seen them. They have been regarded as deeds of valour. Show them to me.'"'

CHAPTER 1055(78)

'Sanjaya said, "Having said this, the king pierced Arjuna with three arrows that penetrated the inner organs. With another four extremely forceful arrows, he pierced his four horses. He pierced Vasudeva between the breasts with ten arrows and with another broad-headed arrow, severed the whip, so that it fell down on the ground. Partha quickly struck him, without being distracted, with fourteen arrows that had been sharpened on stone and were colourfully tufted. But those were neutralized by the armour. On seeing that those were unsuccessful, he[131] again struck him with fourteen sharp arrows. But these were also neutralized by the armour. On seeing that twenty-eight of his arrows had become unsuccessful, Krishna, the destroyer of enemy heroes, spoke these words to Arjuna. 'I have never seen anything like this before. It is as if boulders have begun to move. O Partha! Arrows shot by you are bcoming unsuccessful.

O bull among the Bharata lineage! Has Gandiva lost its life? Is the grasp of your fist and the strength of your arms not what it used to be earlier? Is this not the time for your final encounter with your enemy? Tell me. I am asking you. O Partha! In the battle, I am amazed at seeing that all your arrows are unsuccessful and are falling down in front of Duryodhana's chariot. They are as terrible as the vajra or thunder. They penetrate the bodies of enemies. But those arrows are becoming unsuccessful. O Partha! What mockery is this now!'

'"Arjuna replied, 'O Krishna! It is my view that Dhritarashtra's son has sought refuge with Drona and he has fastened this weapon, so that the weapons are unsuccessful. O Krishna! This armour possesses the essence of the three worlds. Drona alone knows this. And I have learnt it from that excellent one. My arrows are incapable of penetrating this armour. O Govinda! Maghavan himself cannot shatter it with his vajra. O Krishna! Knowing this, why are you trying to confuse me? O Keshava! You know everything that goes on in the three worlds. You know everything about what will happen in the future. O Madhusudana! No one else knows it as well as you do. O Krishna! This Duryodhana has been prepared by Drona and is stationed fearlessly in this battle, having donned the armour. O Madhava! But he does not know something about the appropriate course of action. He has only donned the armour like a woman. O Janardana! Witness the valour of my arms and my bow. I will defeat Kouravya, although he is protected by the armour. The lord of the gods gave this radiant armour to Angiras. The lord of the gods again gave me the armour, with the understanding that goes with it.[132] Even if this armour is divine and even if it has been created by Brahma himself, the evil-minded one will be pierced by my arrows today and will not be protected by it.'"

'Sanjaya said, "Having said this, Arjuna invoked some arrows with mantras and fixed them. He affixed those arrows on the bow and stretched it. But Drona's son cut them down with a weapon that was capable of destroying all weapons. The one with the white horses was astounded at the sight of the one who knew about the brahman[133] making those arrows unsuccessful from a distance. He told Keshava, 'O Janardana! I am incapable of releasing this weapon a second time. If I do that, the weapon will kill those on our own side. But behold my power today.' O king! Meanwhile, in that battle, Duryodhana pierced each of the two Krishnas with nine arrows that had drooping tufts and were like virulent serpents. In that encounter, he again showered down arrows on Krishna and Pandava. At this great shower of arrows, those on your side were delighted. They roared like lions and sounded their musical instruments. At this, Partha became enraged in that battle and licked the corners of his mouth. He did not see any part of the body that was not protected by the armour. He released some well-directed and sharp arrows that were like death. These killed his[134] horses and the two charioteers who guarded his flanks.[135] The valiant Savyasachi severed his colourful bow, the leather

guards on his hands and shattered his chariot into fragments. With sharp arrows, he deprived Duryodhana of his chariot. Arjuna then pierced both his palms. On seeing that the supreme archer was in such great difficulty and was afflicted by Dhananjaya's arrows, many rushed there to save him.

'"There were many thousands of chariots and elephants and horses that had been readied. There were angry warriors on foot and they surrounded Dhananjaya. Arjuna, Govinda, or the chariot could no longer be seen. That mass of men surrounded them and brought down a giant shower of weapons. But Arjuna slew those troops with the valour of his weapons. Hundreds of rathas and elephants fell down, deprived of their limbs. They were killed, or were being killed, and could not reach that supreme chariot.[136] That chariot was stationed one krosha away in every direction.[137]

'"Quickly, the hero of the Vrishni lineage then spoke these words to Arjuna. 'Stretch Gandiva with force and I will blow on my conch shell.' Arjuna drew Gandiva with force and began to slaughter the enemy again. He brought down a mighty shower of arrows and there was a slapping sound from his palms. Keshava powerfully blew a loud note on Panchajanya, his eyelashes covered with dust and his face sweating profusely. At the roar of the conch shell and the sound of the bow, the men, whether they were spirited or dispirited, fell down on the ground. Arjuna's chariot was freed from the melee, like a cloud driven by the wind. Those who were protecting Jayadratha, and their followers, became disturbed. The ones who were protecting Saindhava suddenly saw Partha. They roared loudly, in many ways, and made the earth tremble. The sound of their arrows mixed with other fierce sounds and the blare of conch shells. Those great-souled ones roared like lions. On hearing the terrible noise raised by those on your side, Vasudeva and Dhananjaya blew on their conch shells. O lord of the earth! That great sound filled the earth, with its mountains, oceans, islands and the nether regions. O best of the Bharata lineage! That sound filled all the ten directions and echoed there, from the Kuru and Pandava forces. The rathas on your side saw Krishna and Dhananjaya and were frightened. But the maharathas quickly regained their spirits. Having seen the immensely fortunate Krishnas, those on your side armoured themselves and angrily attacked. It was wonderful."'

CHAPTER 1056(79)

'Sanjaya said, "Those on your side beheld the supreme ones from the Vrishni-Andhaka and Kuru lineages. Each one desired to be the first to kill them and Vijaya also rushed against the enemy. The giant chariots were colourful, decorated in gold and tiger skins. They thundered and blazed in all the directions, like flaming fires. O lord of the earth! The handles of the bows were inlaid with gold and were difficult to look at. The chariots rumbled deeply and the horses that drew them were angry. Bhurishrava, Shala, Karna, Vrishasena, Jayadratha, Kripa, the ruler of Madra and Drona's son, supreme among

rathas—these eight maharathas seemed to devour the sky. They were armoured and angry. They blazed in the ten directions in chariots that roared like masses of clouds and were decorated with tiger skins and golden moons. From all directions, they enveloped Partha with sharp arrows. Colourful horses from good lineages bore those maharathas. They possessed great speed and illuminated the ten directions. These extremely swift and supreme horses came from many lineages and many countries. They were from mountainous and riverine regions and from Sindhu. O king! The best of warriors from among the Kurus wished to protect your son and swiftly dashed towards Dhananjaya's chariot from every direction. Those best of men grasped giant conch shells and blew on them. O king! They filled the sky, the earth and the oceans. Vasudeva and Dhananjaya, supreme among beings, also blew on their supreme conch shells, best among all the conch shells on earth. Kounteya's was Devadatta and Keshava's was Panchajanya. Sounded by Dhananjaya, there was a loud blast from Devadatta. It spread through the earth, the sky and the directions. Blown by Vasudeva, Panchajanya was also like that. It surpassed all sounds and filled heaven and earth.[138] There was thus a terrible and loud noise. It generated fear among cowards and increased the delight of those who were brave. O Indra among kings! Drums, tambourines, cymbals and other drums were sounded in large numbers. Those maharathas had been assembled for the sake of Duryodhana's welfare. Those supreme archers became angry and intolerant at this sound. There were kings from many countries, protected by their own soldiers. Those brave maharathas wished to answer Keshava and Arjuna's sound and intolerantly blew on their giant conch shells. Your soldiers were urged by the sound of those conch shells. O lord! The rathas, elephants and horses became anxious and seemed to be ill. Agitated by the sound of the conch shells blown by the brave ones, they became extremely anxious and were like the sky, agitated by a hurricane. O king! All the directions echoed with that great sound. It terrified the soldiers, as if the end of the yuga had arrived.

'"Duryodhana and the eight maharatha kings assigned to protect Jayadratha then surrounded Pandava.[139] Drona's son struck Vasudeva with seventy-three arrows, Arjuna with three broad-headed arrows and his standard and horses with five. Arjuna was extremely angry at Janardana having been struck and pierced Angiras's descendant back with a hundred arrows.[140] He pierced Karna with twelve arrows and Vrishasena with three. The valiant one then sliced down Shalya's bow and arrows from his hand. Having picked up another bow, Shalya pierced Pandava. Bhurishrava pierced him with three arrows that were gold-tufted and had been sharpened on stone, Karna with thirty-two and Vrishasena with five. Jayadratha pierced him with seventy-three arrows and Kripa with ten. In that battle, the lord of Madra pierced Phalguna with ten arrows. Drona's son countered Partha with sixty arrows. Yet again, he pierced Vasudeva with seventy arrows and Partha with five. The tiger among men, the one with the white horses and with Krishna as his charioteer, laughed and pierced all of them back,

displaying the dexterity of his hands. He pierced Karna with twelve arrows and Vrishasena with three. In that battle, he sliced down Shalya's bow from his hand. He pierced Somadatta's son with three arrows and Shalya with ten. He used eight arrows that were sharp and were like the flames of fires to pierce Drona's son. He pierced Goutama with twenty-five and Saindhava with a hundred. He again struck Drona's son with seventy arrows. Bhurishrava became angry and cut down Hari's whip. He then struck Arjuna with seventy-three arrows. The one with the white horses became wrathful. He brought down hundreds of sharp arrows and struck them, like a mighty storm shredding clouds."'

CHAPTER 1057(80)

'Dhritarashtra said, "O Sanjaya! There were many resplendent standards of diverse forms, belonging to the Parthas and those on our side. Describe those to me."

'Sanjaya replied, "Those great-souled ones possessed many different standards, of diverse forms. They had different forms, colours and names. Listen to me. The chariots of those foremost among rathas had many different kinds of standards. O Indra among kings! They were seen to blaze like fire. They were golden, decorated with gold, or garlanded with gold. They were like golden summits and like giant mountains made out of gold. Those standards were surrounded by pennants in every direction. These were of many different colours and hues and surrounded them everywhere. Those pennants were stirred by the wind. They were seen to be dancing around, like female dancers in an arena. O bull among the Bharata lineage! Those pennants had the complexion of Indra's weapon.[141] They stirred above the chariots and adorned the maharathas. There was a standard with the sign of an ape, as fierce as the face and tail of a lion.[142] This belonged to Dhananjaya and was seen to cause terror in battle. O king! The flag was adorned with the supreme of apes. Your soldiers were terrified by the standard of the wielder of Gandiva. O descendant of the Bharata lineage! In that way, the top of the standard of Drona's son had the mark of a lion's tail and was seen to be as radiant as the rising sun. It was golden and fluttered in the wind. It was as resplendent as Shakra's standard. The standard of Drona's son arose high and delighted the Indras among the Kouravas. The standard of Adhiratha's son[143] had the mark of an elephant's housing that was fashioned in gold. O great king! It dazzled and in the battle, seemed to fill up the sky. In the battle, golden pennants and garlands were attached to Karna's standard. Stirred by the wind, they seemed to dance around on top of the chariot. The preceptor of the Pandus was the illustrious brahmana. Kripa, the son of Goutama, had a well-crafted bull on his.[144] O king! With the mark of the bull, the maharatha was resplendent, like the destroyer of Tripura is dazzling with the mark of the bull.[145] Vrishasena had a golden peacock, adorned with gems and jewels. Stationed there, it seemed to crow and

adorn the front of the army. The great-souled one's chariot was dazzling with the peacock. O Indra among kings! It was like the resplendent Skanda aloft his peacock. Shalya, the king of Madra, possessed a beautiful golden image of a plough on the top of his standard and it was like the flame of a fire. O venerable one! The plough was luminescent on the top of his chariot. The plough was surrounded by prosperity, with every kind of seed sprouting from it. A silver boar adorned the top of the king of Sindhu's standard. It was decorated with golden nets and had the complexion of a bloodless crystal.[146] With that silver standard, Jayadratha looked beautiful, like Pusha was radiant in ancient times in the battle between the gods and the asuras.[147] Somadatta's intelligent son was devoted to sacrifices and his standard had the mark of a sacrificial stake and was seen to be as radiant as the sun or the moon. O king! Somadatta's son was dazzling with that golden sacrificial stake. It was like a sacrificial stake raised in *rajasuya*, the best of all sacrifices. O great king! Shala had a large silver elephant. The pennant was golden and colourful and was adorned with the sign of peacocks. O bull among the Bharata lineage! That pennant adorned your troops, like the giant white elephant adorns the army of the king of the gods.[148] There was a bejewelled elephant on the king's standard, which was decorated with gold.[149] It tinkled with the sound of one hundred bells and colourfully blazed on the supreme of chariots. O king! O lord of the earth! Your son, a bull among the Kurus, looked extremely resplendent with that large standard in the battle. These nine supreme standards arose in your army. They blazed amidst the forces, like the sun at the time of the destruction of a yuga.

'"The tenth standard was Arjuna's, marked with a giant ape. Arjuna blazed, like a fire on the Himalayas. The maharathas, scorchers of enemies, grasped colourful, bright and extremely large bows and swiftly advanced against Arjuna. Partha, the destroyer of enemies, also grasped the bow Gandiva, the performer of divine deeds. O king! All this happened because of your evil counsel. Because of your crimes, many men and many warriors were killed. They had been summoned from many directions, with horses, chariots and elephants. With Duryodhana at the forefront, there were these on one side and that bull among Pandus on the other. They roared at each other and the encounter began. Kounteya had Krishna as his charioteer and performed supreme and extraordinary deeds. Fearlessly, the single one advanced against the many. The mighty-armed one was resplendent when he stretched the bow Gandiva. The tiger among men wished to kill Jayadratha. O great king! Arjuna released thousands of arrows. That scorcher of enemies made the warriors on your side invisible. In that battle, all those maharathas, tigers among men, also showered down a cloud of arrows and made Partha invisible. On seeing that Arjuna, bull among the Kuru lineage, was thus covered through the hands of those lions among men, a great sound arose among the soldiers."'

‘Dhritarashtra asked, “O Sanjaya! When Arjuna reached Saindhava and the Panchalas were enveloped by Bharadvaja’s son and clashed against the Kurus, what did they do?”

‘Sanjaya said, “O great king! There was a battle in the afternoon and it made the body hair stand up. Drona was like the stake in the clash between the Panchalas and the Kurus. O venerable one! The Panchalas were cheerful in their minds and wished to kill Drona. They roared and showered down arrows. A tumultuous and terrible battle commenced between the Panchalas and the Kurus and it was like that between the gods and the asuras. With the Pandavas, all the Panchalas reached Drona’s chariot. Wishing to penetrate his array, they displayed great weapons. There were rathas stationed on their chariots and with medium speed,[150] they caused a tremor and reached up to Drona’s chariot. Brihatkshatra, the maharatha from the Kekayas, showered sharp arrows that were like the great Indra’s vajra and advanced. He was swiftly countered by the immensely illustrious Kshemadhurti, who showered hundreds and thousands of sharp arrows. Dhrishtaketu, bull among the Chedis and possessing great strength, quickly attacked Drona, like the great Indra against Shambara. On seeing him suddenly descend, like death with a gaping mouth, Viradhanva, the great archer, quickly countered him. O great king! Yudhishthira was stationed there, desiring victory, and he and his soldiers were repulsed by the valiant Drona. Nakula was skilled in battle and was valiant. O lord! As he advanced, your valorous son, Vikarna, countered him. Durmukha, the afflicter of enemies, repulsed the advancing Sahadeva with many thousand swift arrows. Vyaghradatta used extremely sharp and pointed arrows to repeatedly make Satyaki, tiger among men, tremble. Droupadi’s sons, tigers among men, angrily released supreme arrows. But those best of rathas were repulsed by Somadatta’s son. Bhimasena advanced wrathfully. But he was countered by Rishyashringa’s maharatha son, who was fierce and terrible of form.[151] O king! In the battle, the encounter that took place between the man and the rakshasa was like that between Rama and Ravana in ancient times.

‘“O descendant of the Bharata lineage! Yudhishthira, foremost among the Bharata lineage, struck Drona with ninety arrows with drooping tufts and these penetrated all the inner organs. At this, Drona became angry and struck the illustrious Kounteya, foremost among the Bharata lineage, between the breasts with twenty-five arrows. While all the archers looked on, Drona again struck him, his horses, his charioteer and his standard with twenty arrows. However, Pandava, with dharma in his soul, showed the dexterity of his hands and countered Drona’s arrows with a shower of arrows of his own. The archer Drona became extremely enraged in that battle. He suddenly severed the bow of the great-souled Dharmaraja. Having severed the bow, the maharatha swiftly covered him everywhere with many thousands of arrows. All those there saw that King Yudhishthira had been rendered invisible because of the arrows of Bharadvaja’s son and

thought that he had been killed. Some others thought that he had run away. O Indra among kings! They said, 'The king has been slain by the illustrious brahmana.' Dharmaraja Yudhishthira thus confronted a great hardship. He cast aside the bow that had been severed by Bharadvaja's son in the battle and grasped another divine bow that was capable of bearing a great burden and was more forceful. In that encounter, the brave one sliced down all the thousands of arrows that had been released by Drona and it was extraordinary. Having severed the arrows, the king's eyes became red with rage. In that battle, he grasped a lance that was capable of shattering the mountains. It was extremely terrible and fierce. It possessed a golden handle and was decorated with eight bells. The extremely powerful one roared cheerfully and hurled it. O descendant of the Bharata lineage! All the beings screamed in terror. On seeing the lance raised by Dharmaraja in that battle, all the beings suddenly exclaimed, 'May all be well with Drona.' Hurled from the king's arms, it was like a snake that had cast off its skin. It blazed in the sky and in the directions and the sub-directions. It was like a she-serpent with a flaming mouth and it was as if Drona confronted death. O lord of the earth! On seeing it suddenly descend, Drona, supreme among those who knew about weapons, released the brahmastra. That weapon reduced the terrible-looking lance to ashes and then quickly advanced towards the chariot of the illustrious Pandava. O descendant of the Bharata lineage! When Drona's weapon advanced, the immensely wise King Yudhishthira used a brahmastra to pacify it. In that battle, he then pierced Drona with five arrows with drooping tufts and used a sharp kshurapra arrow to severe his great bow. O venerable one! Drona, the destroyer of kshatriyas, cast aside the severed bow and suddenly hurled a club at Dharma's son. On seeing that the club was powerfully descending, Yudhishthira, the scorcher of enemies, became angry and grasped a club. Those two clubs were powerfully hurled towards each other. They countered each other and emitted sparks because of the collision. They then fell down on the ground. O venerable one! Drona became extremely angry with Dharmaraja. He used four extremely sharp and supreme arrows to kill his horses. With another arrow, he severed his bow, which was like Indra's standard. He severed Pandava's standard and struck him with three arrows. With the horse slain, Yudhishthira quickly descended from the chariot. O bull among the Bharata lineage! The king stood there, with his arms raised and without any weapons. O lord! On seeing that he was without a chariot, and specifically without any weapons, Drona confounded the enemy and all the soldiers. Displaying the dexterity of his hands, the one who was firm in his vows released large numbers of sharp arrows and advanced against the king, like an angry lion towards a deer.[152] On seeing that Drona, the destroyer of enemies, was advancing, sudden sounds of lamentation arose from the assembled Pandavas. O venerable one! 'The king has been slain. The king has been slain by Bharadvaja's son.' These and other loud noises arose from all the Pandu soldiers. But the king ascended Sahadeva's chariot. Those swift

horses bore Yudhishthira, Kunti's son, away."'

CHAPTER 1059(82)

'Sanjaya said, "O great king! Kshemadhurti used his arrows to pierce Brihatkshatra of the Kekayas, firm in his valour, in the chest. King Brihatkshatra wished to penetrate Drona's array and swiftly struck him in that battle with ninety arrows with drooping tufts. Kshemadhurti became angry. He used a yellow, sharp and broad-headed arrow to sever the bow of the great-souled Kekaya. Having severed his bow, he then used an arrow with drooping tufts to quickly pierce that supreme of archers in the chest. Brihatkshatra laughed and took up another bow. He deprived maharatha Kshemadhurti of his horses, charioteer and standard. He then used another yellow, sharp and broad-headed arrow to sever the king's head, with its blazing earrings, from the body.[153] That head, with its curly hair and crown, was suddenly lopped off and fell down on the ground, as resplendent as a stellar body dislodged from the sky. On seeing that he had been slain in the battle, maharatha Brihatkshatra was delighted. For the sake of the Parthas, he descended powerfully on your soldiers. O descendant of the Bharata lineage! The great archer Viradhanva countered the powerful Dhrishtaketu, who was advancing against Drona. Those two spirited ones clashed against each other and seemed to possess arrows as their teeth. Wishing to kill each other, they struck each other with many thousand arrows. Those two tigers among men fought with each other, like two leaders of elephant herds, fierce and crazy, fighting with each other in a great forest. They were like angry tigers in a mountainous cavern. Wishing to kill each other, those immensely valorous ones fought. O lord of the earth! The battle was tumultuous and worth watching. Masses of siddhas and charanas witnessed the extraordinary wonder. O descendant of the Bharata lineage! The angry Viradhanva laughed and used a broad-headed arrow to sever Dhrishtaketu's bow into two. The maharatha king of Chedi discarded the severed bow. He grasped a large iron spear that possessed a golden handle. O descendant of the Bharata lineage! The immensely valorous one suddenly hurled this towards Viradhanva's chariot. That spear was one that could kill heroes. Struck by it, he was severely hurt and with his heart shattered powerfully, fell down from the chariot onto the ground. O lord! When the brave maharatha from Trigarta was killed, the Pandaveyas shattered your army from every direction.

'"Durmukha shot sixty arrows at Sahadeva. He roared loudly with that great roar, challenged Pandava to do battle. Madri's son became angry and laughingly, pierced Durmukha with ten arrows. Brother fought against brother. O descendant of the Bharata lineage! On seeing that the immensely strong Sahadeva was fighting violently in the batte, Durmukha struck him with nine arrows. However, the immensely strong one[154] used a broad-headed arrow to sever Durmukha's standard and then used four sharp arrows to slay his four horses. He then used another yellow, sharp and broad-headed

arrow to sever his charioteer's head, with blazing earrings, from his body. He used a sharp kshurapra arrow to slice down Kouravya's giant bow. Having severed it in the battle, Sahadeva then pierced him with five arrows. O descendant of the Bharata lineage! O king! With his horses slain, Durmukha was distressed. He abandoned his chariot and climbed onto Niramitra's chariot. In that great battle, in the midst of those soldiers, Sahadeva, the destroyer of enemy heroes, used a broad-headed arrow to angrily slay Niramitra. Niramitra, the lord of men and the son of the king of Trigarta, fell down from the seat of his chariot and this caused sorrow to your forces. Having killed him, mighty-armed Sahadeva roamed around, like Rama, Dasharatha's son, after having killed the immensely strong Khara.[155] O lord of men! On seeing that the immensely strong Prince Niramitra had been slain, great sounds of lamentation arose among the Trigartas.

'"O king! In that battle, in an instant, Nakula vanquished Vikarna, your son with the large eyes. It was extraordinary. Vyaghradatta struck Satyaki with arrows that had drooping tufts. In the midst of the soldiers, he rendered him, his horses, his charioteer and his standard invisible. But Shini's brave descendant showed the dexterity of his hands and countered those arrows. He used his arrows to bring down Vyaghradatta, his horses, his charioteer and his standard. O lord! On seeing that the prince, the son of Magadha, had been killed, all the Magadhas made efforts and attacked Yuyudhana from every direction. They released thousands of arrows and javelins, catapults, spikes, clubs and maces. In the encounter, the brave ones fought with Satvata, who was invincible in battle. Satyaki, powerful and invincible in battle, laughed and without any difficulty, repulsed all of them. The bull among men vanquished them. On seeing that the Magadhas had been routed, the few that were left ran away in every direction. O lord! Your army was afflicted with Yuyudhana's arrows. The supreme of the Madhava lineage destroyed your soldiers in that battle. The greatly illustrious one, supreme among archers, brandished his bow and was resplendent. O king! The army was shattered by the great-souled Satvata. Terrified of the long-armed one, no one advanced against him in that battle. Drona became extremely angry and rolled his eyes in anger. He himself advanced against Satyaki, whose deeds were based on truth."'

CHAPTER 1060(83)

'Sanjaya said, "Somadatta's immensely illustrious son pierced each of Droupadi's sons, great archers, with five arrows each and then struck them again with seven arrows more. O lord! They were sorely afflicted by the force of that terrible warrior. In that battle, they were stupefied and for some time, did not know what they should do. Shatanika, Nakula's son and the scorcher of enemies, used two arrows to pierce Somadatta's son, bull among men, and roared in delight. In that battle, the others[156] also made efforts and struck Somadatta's intolerant son with three arrows each. O great

king! He shot five arrows at them and struck each of those immensely illustrious ones in the heart with an arrow. Those five great-souled brothers were struck by the arrows. They surrounded the brave ratha and pierced him severely with arrows. Arjuna's son used four sharp arrows to angrily slay his horses and dispatched them to Yama's abode. Bhimasena's son severed the bow of Somadatta's great-souled son. He roared powerfully and pierced him with sharp arrows. Yudhishthira's son sliced his standard and brought it down on the ground. Nakula's son brought down his charioteer from the seat on the chariot. O king! On ascertaining that he had been forced to retreat by his brothers, Sahadeva's son used a kshurapra arrow to sever the great-minded one's head.[157] That head, adorned with gold, fell down on the ground. It was resplendent on the field of battle, with a complexion like that of the rising sun. O king! On seeing that the head of Somadatta's great-souled son had been brought down, all those on your side were terrified and fled in different directions.

'"In that battle, Alambusa angrily fought against the immensely strong Bhimasena, like Lakshmana against Ravana's son.[158] All the beings were astounded and delighted at the battle between the man and the rakshasa. O king! Bhima laughed and pierced Rishyashringa's intolerant son, Indra among rakshasas, with nine sharp arrows. Pierced in the battle, the rakshasa let out a mighty roar and he and his followers attacked Bhima. He pierced Bhima with five arrows that had drooping tufts. In that battle, the scorcher of enemies quickly destroyed thirty rathas who were following Bhima. He slew four hundred more and pierced Bhima with arrows. Having been thus pierced by the immensely strong rakshasa, Bhima sat down on the floor of his chariot. He lost his senses. When he recovered his senses, the son of the wind god was overcome by great rage. He stretched his terrible and supreme bow, which was capable of bearing a great burden. He struck Alambusha all over the body with sharp arrows. O king! He was like a large mass of collyrium and pierced by these many arrows all over his body, looked as beautiful as a kimshuka. He was struck in the battle by those arrows that had been released from Bhima's bow and remembered how his brother had been killed by the great-souled Pandava. He assumed a terrible form and addressed Bhimasena. 'O Partha! Wait for a while in this battle and witness my valour today. O extremely evil one! The powerful Baka, supreme among rakshasas, was my brother. It is true that you killed him, but that happened when I did not see it.' Having thus spoken to Bhima, he disappeared and enveloped him with a great and severe shower of arrows. O king! When the rakshasa became invisible in that battle, Bhima covered the sky with his straight-tufted arrows. Thus struck by Bhima, he instantly returned to his chariot. He entered deep inside the earth and suddenly rose up into the sky. He adopted many different kinds of forms, some large and some small. From above, he showered down many different kinds of words in every direction. Many Pandava soldiers died.[159] O king! So did fighting elephants, many horses and foot soldiers. Because of those arrows,

rathas were brought down in their chariots. A river of blood began to flow and the chariots were eddies. It was infested by crocodiles in the form of elephants. The umbrellas were the swans. It was full of mud.[160] The arms[161] were like serpents. That river began to flow and was populated by large numbers of rakshasas. O king! It flowed and bore along many Chedis, Panchalas and Srinjayas. O king! Thus did he fearlessly roam around in that battle. The Pandavas became extremely anxious at witnessing his valour. The hearts of your soldiers became full of joy. Musical instruments were sounded in fierce and extremely loud tones and this made the body hair stand up. On hearing the terrible sound emitted by your soldiers, the Pandavas could not tolerate it, just as a snake cannot bear the slapping of palms.

'"Bhimasena's eyes became coppery red in anger and they seemed to consume, like the fire. O venerable one! In the battle, he released the weapon known as *tvashtra*, as if it had been released by Tvashtra himself. From that, thousands of arrows were produced in every direction. Because of those arrows, your soldiers were severely routed. It destroyed the great maya created by the rakshasa and also afflicted the rakshasa. Thus, the rakshasa was struck in many parts of his body by Bhimasena. He abandoned that encounter with Bhima and fled towards Drona's array. O king! When that Indra among rakshasas was vanquished by the great-souled one, the Pandavas roared like lions and made all the directions resound. They delightedly honoured the wind god's immensely strong son, like the masses of Maruts worshipping Shakra after he had vanquished Prahlada in battle."'[162]

CHAPTER 1061(84)

'Sanjaya said, "Alambusa fearlessly roamed around in the field of battle.[163] Hidimba's son[164] attacked him and powerfully struck him with sharp arrows. The battle that commenced between those lions among rakshasas caused great terror. They invoked many different kinds of maya, like Shakra and Shambara. Alambusa was extremely angry and struck Ghatotkacha. Ghatotkacha pierced Alambusa between the breasts with twenty iron arrows and repeatedly roared like a lion. O king! In that way, Alambusa also repeatedly pierced Hidimba's son, who was invincible in battle and filled the sky with his roars. Those two immensely strong Indras among the rakshasas were extremely enraged. They fought and used maya against each other, but neither surpassed the other. They insolently created a hundred different kinds of maya and confounded each other. They were extremely skilled in fighting with maya and one's maya was countered by the other one's. O king! Whatever maya was used by Ghatotkacha in that battle, was destroyed by Alambusa's maya. O king! On seeing Alambusa, skilled in fighting with maya, fight in this way, the Pandavas were extremely enraged. O king! Having been thus greatly enraged, all those supreme rathas, Bhimasena and the others, attacked and

surrounded him. O venerable one! They penned him in with a large number of chariots. They surrounded him with arrows from every direction, like torches against an elephant.[165] He countered their weapons with the maya of his own weapons. He freed himself from those roaming rathas, like an elephant from a forest fire. He stretched his terrible bow, which had a roar like that of Indra's vajra. He pierced the son of the wind god with twenty-five arrows and Bhimasena's son with five. He pierced Yudhishthira with three arrows, Sahadeva with seven and Nakula with seventy-three. O venerable one! He pierced each of Droupadi's five sons with five arrows and roared terribly. Bhimsena pierced the rakshasa back with nine arrows, Sahadeva with five, Yudhishthira with one hundred, Nakula with sixty-four and each of Droupadi's sons with three arrows. In that encounter, Hidimba's son pierced the rakshasa with five hundred arrows. The immensely strong one pierced him back with seventy and roared like a lion. Having been pierced from every direction by those maharathas, the great archer pierced each of them back with five arrows.

'"O foremost among the Bharata lineage! In that battle, the rakshasa who was Hidimba's son became enraged with the other wrathful rakshasa and pierced him with seventy arrows. Severely and powerfully pierced, the immensely strong Indra among the rakshasas swiftly showered arrows that were gold-tufted and had been sharpened on stone. Those straight-tufted arrows penetrated the rakshasa,[166] like angry and immensely strong serpents penetrating a mountain top. O king! The Pandavas released sharp arrows from every direction. In that battle, Ghatotkacha, Hidimba's son, desired the victory of the Pandavas and became anxious. He[167] was like a burnt mountain summit, or like a broken mass of collyrium. He raised him up in his arms and whirled him around repeatedly.[168] He crused him powerfully down on the ground, like an earthen pot dashed against a rock. He[169] possessed strength and dexterity. He also possessed valour. In that battle, Bhimasena's enraged son terrified all the soldiers. All his[170] limbs were mangled. His bones and ornaments were shattered. He was slain by the brave Ghatotkacha, like the twisted wood of a shala tree. On seeing that the traveller of the night had been killed, the Parthas were delighted. They roared like lions and waved their garments around. O bull among Bharatas! On seeing that Alambusa, terrible in form and the immensely strong Indra among the rakshasas had been killed and shattered like a mountain, the soldiers on your side uttered sounds of lamentation. Curious people assembled to see the rakshasa's body, which was lying on the ground, like a lump of charcoal. Having killed the supremely strong one, the rakshasa Ghatotkacha roared loudly, like Vasava after slaying Bala. Having performed this extremely difficult deed, Ghatotkacha was honoured by his fathers and their relatives. He was delighted that the enemy Alambusa had been slain, like a ripe *alambusa* fruit.[171] A great sound arose.[172] There was the sound of many different kinds of conch shells

and the noise of arrows. Having heard this, the Kouravas roared back in return and this fierce sound seemed to touch the entire earth."'

CHAPTER 1062(85)

'Dhritarashtra asked, "O Sanjaya! In that battle, tell me how Yuyudhana countered Bharadvaja's son. I am extremely curious to hear the details."

'Sanjaya replied, "O king! O immensely intelligent one! Listen. That encounter between Drona and the Pandavas, with Yuyudhana at the forefront, made the body hair stand up. O venerable one! On seeing that the army had been slaughtered by Yuyudhana, Drona himself advanced against Satyaki, for whom, truth was his valour. On seeing the maharatha who was Bharadvaja's son suddenly descend, Satyaki pierced him with twenty-five *kshudraka* arrows. Drona was valorous in battle. Steadfastly and swiftly, he pierced Yuyudhana with five gold-tufted arrows that had been sharpened on stone. These drank up the blood of the enemy. O king! They penetrated the extremely firm armour and penetrated the earth, like sighing serpents. The long-armed one became angry, like an elephant urged with a goad. He pierced Drona with five hundred iron arrows that were like fire. In that battle, Bharadvaja's son was thus quickly pierced by Yuyudhana. Taking care, he pierced Satyaki with many arrows. The immensely strong and great archer became enraged. He afflicted Satvata with one hundred arrows with drooping tufts. O lord of the battle! For a short while, thus pierced in that battle by Bharadvaja's son, Satyaki did not know what he should do. O king! On seeing Bharadvaja's son release sharp arrows in that battle, Yuyudhana's face looked distressed.

'"O lord of the earth! On seeing him in this state, your sons and the soldiers were delighted in their minds and repeatedly roared like lions. O king! O descendant of the Bharata lineage! On hearing this terrible roar and on seeing that Madhava was thus oppressed, Yudhishthira spoke to all the soldiers. 'This brave Satyaki, the performer of truthful deeds, is supreme among the Vrishni lineage. He is being devoured in the battle by the brave one,[173] like the sun by Rahu. Go quickly to the spot where Satyaki is fighting.' The lord of men spoke to Dhrishtadyumna from Panchala. 'O Parshata! Attack Drona quickly. Why are you waiting? Can you not see the terrible danger that confronts us because of Drona? This Drona is a great archer. In the battle, he is playing with Yuyudhana, like a child with a bird that is tied to a string. Let the rathas go there, with Bhimasena at the forefront, and with all of you, towards Satyaki's chariot. I will follow you, with my soldiers. Satyaki must be rescued now. He is within the jaws of death.' Having spoken in this way, for Yuyudhana's sake, the king and all the Pandava soldiers attacked Drona in that battle. O fortunate one! The Pandavas and all the Srinjayas raised a great roar there, as they fought with the single-handed Drona.

'"Those tigers among men united against the maharatha who was Bharadvaja's son.

They showered down sharp arrows, tufted with the feathers of herons, peacocks and hawks. However, Drona smiled and received all those brave ones himself, like receiving guests who have arrived, with seats and water. O king! Bharadvaja's archer son tormented them with arrows, as if offering hospitality to guests who have arrived in a house. O lord! None of them were capable of looking at Bharadvaja's son. He was like the one with a thousand rays[174] when it is midday. Drona, supreme among those who wield weapons, scorched all those great archers with the storm of his arrows, like the sun with its rays. O king! The Pandavas and the Srinjayas were slaughtered in that battle and could see no protector, like an elephant that is immersed in mud. Drona was seen to release great arrows. They travelled in the sky and scorched all the directions, like the sun. Twenty-five Panchalas were killed by Drona. They were all famous as maharathas and had been honoured by Dhrishtadyumna. All the soldiers of the Pandus and the Panchalas saw Drona kill the best of brave warriors. O great king! Having killed one hundred Kekayas and routed them in all the directions, Drona was like Death with a gaping mouth. The mighty-armed Drona defeated hundreds and thousands of Panchalas, Srinjayas, Matsyas, Kekayas and Pandavas. They were pierced by Drona's arrows and emitted a mighty sound, like the residents of a forest when the forest is consumed by a fire.[175] O king! The gods, the gandharvas and the ancestors said, 'The Panchalas and the Pandavas are being driven away, with all their soldiers.' When Drona thus slaughtered the Somakas in the encounter, no one dared to advance against him in the battle and no one could pierce him.

'"While that terrible destruction of the best of brave ones was going on, Partha[176] suddenly heard the sound of Panchajanya being blown. Blown by Vasudeva, that king of conch shells emitted a terrible blare. As the brave ones who were protecting Saindhava fought and the sons of Dhritarashtra roared and advanced towards Vijaya's chariot,[177] the twang of Gandiva could not be heard in any direction. The Pandava king lost his senses and thought, 'There is no doubt that Partha is not well, since the king of conch shells is blaring. The Kouravas are repeatedly roaring in delight.' Having thought in this way, Ajatashatru became anxious. Kounteya repeatedly spoke to Satvata, as if he was bereft of his senses and in a voice choking with tears.

'"He thought about everything that should be done next and spoke to Shini's descendant, the bull of the Shini lineage. 'O Shini's descendant! There is an eternal dharma that has been indicated by the virtuous ones from ancient times and this is for well-wishers who are in distress. That time has now arrived. O bull among the Shini lineage! O Satyaki! Having considered all the warriors and having thought about it, I do not know of a greater well-wisher than you. You have always been affectionate towards us. You have always been devoted to us. It is my view that it is such a person who must be used in times of distress. Keshava has always been the refuge of the Pandavas. O

Varshneya! You have also been like that and you are Krishna's equal in valour. I will impose this burden on you and you should not refuse me. You should never act contrary to my intentions. He[178] is your brother and your friend. He is your preceptor in battle.[179] O bull among men! Perform this hardship to help Arjuna. You are devoted to the truth. You are brave. You free your friends from fear. You are famous in the worlds. O brave one! You are the performer of deeds. You are truthful in speech. O Shini's descendant! One who gives up his body while fighting for his friends, is the equal of someone who has followed the proper rites and has donated the entire earth to brahmanas. We have heard of many kings who have ascended to heaven, after having followed the proper rites and having donated the entire earth to brahmanas. You have dharma in your soul. I am begging you, with my hands joined in salutation. O lord! Obtain fruits that are the equal of donating the earth, or something higher. There is one named Krishna who is always the dispeller of the fears of his friends and is ready to give up his life in battle.[180] O Satyaki! You are the second such. Desiring fame, it is only a brave one who can provide succour to a brave one in battle. O Madhava! In times of supreme hardship like this, it is only a brave one who can be an aide, not an ordinary person. There is no one other than you who can protect Vijaya in battle. Pandava has boasted about your hundreds of deeds and has talked about them repeatedly, creating delight in me. "He is dexterous in using weapons.[181] He is a colourful fighter. There is lightness in his valour. He is wise in all weapons. He is brave. He does not get confused in battle. He is broad in the shoulders. He is broad in the chest. He is mighty-armed. He wields a giant bow. He is immensely strong. He is immensely valorous. He is great-souled. He is a maharatha. He is my student. He is my friend. I love him and he loves me. Yuyudhana will be my aide and will crush the Kouravas. O Indra among kings! O great king! Even if Keshava, Rama,[182] Aniruddha,[183] maharatha Pradyumna, Gada,[184] Samba[185] and all the Vrishnis armour themselves for our sake and seek to help us in the forefront of the battle, I will appoint Shini's descendant, that tiger among men, for whom truth is his valour, as our aide. There is no one else who is his equal." O son![186] This is what Dhananjaya told me in Dvaitavana, when you were not present. He recounted your qualities in an assembly of noble ones. O Varshneya! You should not belie the expectations of Dhananjaya, Bhima, or me. While on the visit to the *tirthas*, I had gone to Dvaraka. There, I had witnessed your devotion to Arjuna. O Shini's descendant! While we were in Upaplavya, I did not witness in anyone else the affection of heart towards us that you possessed. You have been born in a noble lineage. You are devoted to us. You are your preceptor's friend. O Madhava! You are a well-wisher. You are brave. You have been born in a noble lineage! O mighty-armed one! You are truthful. Show compassion towards Partha. O great archer! You should act in a deserving way. Suyodhana was armoured by Drona and has suddenly gone towards

Vijaya, where the Kourava maharathas had gone earlier. A great sound can be heard there. O Shini's descendant! O Madhava! You should swiftly go there. If Drona advances against you, Bhimasena and we, and all our soldiers, will prepare ourselves and counter him. O Shini's descendant! Behold. The soldiers of the Bharatas are being routed in the battle and as they are running away in the encounter, are uttering sounds of woe. It is like the ocean on the night of the new or full moon, driven by the force of the great wind. O son! The army of the sons of Dhritarashtra is being scattered by Savyasachi. Chariots, men and horses are quickly running away. The dust raised by the soldiers is spreading everywhere. The brave Phalguna, the destroyer of enemy heroes, has been surrounded by the brave Sindhus and the Souviras, who are fighting with nails and lances, and is severely afflicted. Without countering these forces, it is impossible to kill Jayadratha. All of them are prepared to give up their lives for Saindhava's sake. There is a forest of arrows, spears and standards. There are large numbers of horses and elephants. Behold. The forces of the sons of Dhritarashtra are extremely difficult to assail. Hear the roar of the drums and the magnificent sound of conch shells. They are roaring like lions and there is the clatter of chariot wheels. Hear the sounds of the elephants and thousands of infantry. Listen. The earth is trembling because the riders are running. Saindhava's array is in front of him and Drona's array is at the rear. O tiger among men! There are so many that even Indra of the gods would be afflicted. He is immersed in an unlimited force and may lose his life. If he is killed in the battle, how can someone like me remain alive? Even if I were to obtain everything, life would be a hardship. Gudakesha is dark and young. Pandava is handsome. He possesses weapons. He is colourful in fighting. O son! The mighty-armed one has penetrated the army of the Bharatas at the time of sunrise. The day is almost over. O Varshneya! I do not know whether he is alive or not. This army of the Kurus is as large as an ocean. O son! The mighty-armed Bibhatsu has penetrated the army of the Bharatas alone and in a great battle, even the gods are incapable of resisting it. In today's battle, my mind does not know what to do. Drona is violent in the battle and is oppressing my forces. O mighty-armed one! You can see how that brahmana is roaming around. When several tasks present themselves, you are skilled in knowing which should be done. O Madhava! You should do what is the most important. You have always known which among several tasks should be performed first. In this battle, it is my view that Arjuna's rescue is the immediate task. I do not sorrow over Dasharha. He is the protector and the lord of the universe. O son! O tiger among men! Even if the three worlds assemble together in battle, he is capable of withstanding them and defeating them, not to speak of this extremely weak force of the sons of Dhritarashtra. I tell you this truthfully. O Varshneya! But Arjuna is afflicted by many warriors. He may give up his life in the battle and that is the reason I am distressed. Therefore, follow in his footsteps. That is the way someone like you must tread at a time like this, especially when you are urged

by someone like me. In a battle, among the foremost ones of the Vrishni lineage, two have been said to be atirathas. These are the mighty-armed Pradyumna and the illustrious Satvata.[187] You are equal to Narayana in weapons and equal to Samkarshana[188] in strength. O tiger among men! You are Dhananjaya's equal in valour. You surpass Bhishma and Drona and all those who are skilled in fighting. In this world, the virtuous ones have spoken of you as a tiger among men. O Madhava! It has been said that there is nothing in the world that Satyaki cannot perform. O immensely strong one! Therefore, do what I am asking you to do. You should do what all the worlds and both the Parthas[189] are asking you to do. O mighty-armed one! You should not act contrary to those wishes. Give up your beloved life in this battle and roam around like a brave one. O Shini's descendant! Those from the Dasharha lineage do not seek to protect their lives in battle. Staying in a battle without fighting and running away—those paths followed by cowards are not followed by those of the Dasharha lineage. O son! Arjuna is your preceptor. O bull among the Shini lineage! You have dharma in your soul. Vasudeva is your senior and so is the intelligent Partha. Knowing of both these reasons,[190] I am addressing these words to you. Do not disregard my words. I am senior to your seniors and this is approved of by both Vasudeva and Arjuna. I am telling you this truthfully. Go to the spot where Dhananjaya is. O one for whom truth is valour! Follow these words of mine. O son! Penetrate the forces of the evil-minded son of Dhritarashtra. Having penetrated in the proper way, encounter those maharathas. O Satvata! In the battle, display the deeds that are worthy of your own self.'"'

CHAPTER 1063(86)

'Sanjaya said, "Those words were full of affection. They were sweet as honey. They were appropriate to the occasion. They were colourful and were addressed by Dharmaraja himself. On hearing those words, Satyaki, bull among the Shini lineage, spoke to Yudhishthira, foremost among the Bharata lineage. 'O unblemished one! I have heard all your words. They are just, colourful, for Phalguna's benefit and conducive to fame. O Indra among kings! At times like this, it is appropriate for you to command someone like me, who is in front of you.[191] It is exactly as you have said. I am just like Partha to you. For Dhananjaya's sake, I have never sought to preserve my own life. Instructed by you, what will I not do in this great battle? O Indra among men! If instructed by you, I will fight the three worlds, with all the gods, asuras and men, not to speak of this extremely weak force of Duryodhana's. O king! In this battle today, I will fight with them in every direction and conquer them. I am telling you this truthfully. I will be safe and will also reach Dhananjaya, who is also safe. O king! After Jayadratha has been killed, I will return before you again. O lord of men! However, I must tell you all the words that were spoken by Vasudeva and the intelligent Phalguna. In the midst of all

the soldiers and in Vasudeva's hearing, Arjuna repeatedly and firmly instructed me. "O Madhava! Today, it is your task to protect the king earnestly. O noble one! Set your mind on fighting, until I have killed Jayadratha. O mighty-armed one! Having handed over the king to you and to maharatha Pradyumna, I am going undistractedly towards Jayadratha. You know that Drona is violent in battle and is regarded as the best. O Madhava! You also know about the pledge that he has taken in everyone's hearing. Bharadvaja's son has promised to capture Dharmaraja in battle. Drona is capable of afflicting Yudhishthira in the battle. Having entrused the task of protecting Dharmaraja, supreme among men, to you, I am going today to kill Saindhava. O Madhava! It is certain that I will return after killing Jayadratha. Ensure that Drona does not forcibly capture Dharmaraja in the battle. O Madhava! If the foremost among men is seized by Bharadvaja's son, I will obtain no delight from having slain Saindhava. If the truthful Pandava, foremost among men, is seized, it is evident that we will have to go to the forest again. If the angry Drona captures Yudhishthira in the battle, it is evident that my victory will obtain no success. O mighty-armed one! O Madhava! For the sake of doing that which will bring me pleasure, and for the sake of victory and fame, protect the king in the battle." You have been given to me as a trust by Savyasachi. O lord! You can see that there is always a fear because of Bharadvaja's son. O mighty-armed one! O lord! In this battle, with the exception of Rukmini's son,[192] I do not see anyone who is capable of withstanding him. In an encounter, I am regarded as a match for Bharadvaja's intelligent son. I cannot act against that reputation or against the words of my preceptor. I cannot leave you. O lord of the earth! The preceptor[193] is light in hand and is clad in impenetrable armour. If he approaches you in the battle, he will toy with you, like a child with a bird. Had Krishna's son[194] been here, with the makara on his banner and with the bow in his hand, I would have handed you over to him and he would have protected you, like Arjuna. Protect yourself. Who will protect you when I am gone? When I go to Pandava, who will advance against Drona in the battle? O king! You should not have any fear on Arjuna's account. The mighty-armed one does not suffer from any burden. There are warriors from the north, the Souviras, the Saindhavas and the Pouravas. There are other maharathas from the south, with Karna at the forefront. O king! They are famous as the best of rathas. But before an angry Arjuna, they do not amount to one of sixteen kalas.[195] O king! Even if the entire earth were to rise up against him, with all the gods, asuras, humans, masses of rakshasas, kinnaras,[196] giant serpents, together with all the mobile and immobile objects, they are incapable of withstanding Partha in battle. O great king! Knowing this, banish any fear on Dhananjaya's account. Where those two brave and great archers, the two Krishnas who have truth for their valour, exist, there is nothing that can stand against what they wish to do. They are divine. They are skilled in the use of weapons. They possess yoga. They

are intolerant in battle. Think of the gratefulness and compassion of your brother. I will go towards Arjuna, as you have asked me to. O king! Drona is wonderful in the use of weapons in battle. Think about that. O king! The preceptor is extremely keen to capture you. O descendant of the Bharata lineage! I have to protect my pledge. I have to protect my truth. Who will protect you when I am gone? O Partha! Without handing over your protection to someone, how can I go towards Phalguna? O great king! I cannot leave you unprotected in this great battle. O Kouravya! How can I do that? I am telling you this truthfully. O supreme among those who possess intelligence! Use your intelligence to reflect on this in many ways. Use your intelligence to determine what is most beneficial. O king! Then instruct me accordingly.'

'"Yudhishthira replied, 'O mighty-armed one! O Madhava! It is exactly as you say. O venerable one! But on account of the one with the white horses, my mind is not at rest. I will take the utmost care in protecting myself. Commanded by me, go to the spot where Dhananjaya is. Using my intelligence, I have reflected on both—protecting myself in this battle and going towards Arjuna. I think you should go. Therefore, prepare yourself to go where Dhananjaya has gone. The immensely strong Bhima will perform the task of protecting me. O son! There is no doubt that Droupadi's sons will also protect me. There are the five brothers from Kekaya and the rakshasa Ghatotkacha, Virata, Drupada and maharatha Shikhandi. O venerable one! There are the powerful Dhrishtaketu and Kuntibhoja, Nakula, Sahadeva, the Panchalas and the Srinjayas. O son! There is no doubt that all these assembled ones will protect me. Drona with his soldiers, or Kritavarma, will not be capable of oppressing me in this battle. In the battle, Dhrishtadyumna, the scorcher of enemies, will display his valour and hold back the enraged Drona, like the shoreline against the abode of makaras.[197] When Parshata, the destroyer of enemy heroes, is stationed in the battle, Drona and his soldiers will never be able to assail us forcibly. He[198] has arisen from the fire for Drona's destruction, sporting armour, arrows, sword, bow and the best of ornaments. O Shini's descendant! Go without any anxiety. Do not be anxious on my account. In the battle, Dhrishtadyumna will repulse the angry Drona.'"'

CHAPTER 1064(87)

'Sanjaya said, "On hearing these words of Dharmaraja, the bull among the Shini lineage was afraid that Partha[199] would censure him if he abandoned the king. But he especially thought that the worlds would speak of him as being a coward, if he did not go towards Phalguna. Having thought about this in many ways, Satyaki, unassailable in battle and bull among men, spoke these words to Dharmaraja. 'O lord of the earth! If you think that this will ensure your protection and make sure that you are safe, I will follow Bibhatsu and act in accordance with your words. O king! I tell you truthfully that

there is nothing in the three worlds that is dearer to me than Pandava.[200] O one who provides honours! As you have instructed, I will follow in his footsteps. There is nothing that I will not do for your sake. O supreme among men! The words of my preceptor are special. But your words are even more special for me. O bull among kings! Know that your brothers, Krishna and Vasudeva, are always engaged in doing what brings you pleasure and base themselves on your welfare. O lord! For Arjuna's sake, I accept your words on my head. O supreme among men! I will penetrate these impenetrable soldiers. I will angrily pass through Drona's array, like a fish through the ocean. O king! I will go to the spot where King Jayadratha is. He is stationed in the assembly of soldiers there, frightened of Pandava. He is protected by the best of rathas there—Drona's son, Karna, Kripa and the others. O lord of the earth! I think that the spot where Partha is, prepared to slay Jayadratha, is three yojanas from here. But though he has advanced three yojanas, I will follow in his footsteps. O king! Firm in my resolution, I will remain there until he has killed Jayadratha. Instructed by his superiors, which man does not fight, not to speak of someone like me? O king! I have been commanded by you. O lord! I know the spot to which I have to go. This ocean of soldiers is full of iron rods, spears, clubs, lances, swords, shields, javelins, arrows and the best of weapons, but I will agitate it. You can see that there is an array of elephants, with one thousand of them. They have been born in the lineage known as Anjana[201] and are valorous. They are mounted by many mlecchas, who are armed and find delight in battle. O king! These elephants have the complexion of clouds and are exuding like clouds.[202] If they are urged by the elephant-riders, they never retreat. O king! They cannot be vanquished until they have been killed. O king! You can see the rathas. These maharathas are princes and have the name of Rukmarathas.[203] O lord of the earth! They are skilled in fighting on chariots and on elephants. They are supreme in knowledge of fighting and are skilled in fighting with their fists. They are accomplished in fighting with clubs and also skilled in fighting at close quarters.[204] They have swords as weapons and can attack with the sword and the shield. These brave ones are skilled in knowledge and seek to rival one another. O king! They always vanquish a large number of men in battle. O king! They were vanquished by Karna and follow Duhshasana. They were applauded by Vasudeva as supreme rathas. They always seek to do that which brings Karna pleasure and follow his instructions. O king! It is on his instructions that they retreated from their pursuit of the one with the white horses. They have no wounds and are not exhausted. They possess strong armour and bows. On the commands of Dhritarashtra's son, they are certainly waiting for me. O Kourava! For the sake of bringing you pleasure, I will crush them in the battle. I will then follow Savyasachi's footsteps. O king! There are seven hundred other elephants that you can see. They are armoured and are ridden by *kiratas*.[205] To protect his life, the king of the kiratas had earlier ornamented them and presented them

to Savyasachi, together with many servants. O king! They have performed many hard deeds for you earlier. Behold the vagaries of time that they are now battling against you. These elephants are ridden by kiratas, who are invincible in battle. All of them are skilled in handling elephants and descended from Agni. Savyasachi defeated all of them in a battle earlier. They follow Duryodhana's instructions and are carefully waiting for me now. O king! These kiratas are invincible in battle, but I will shatter them with my arrows. I will follow Pandava, as he is engaged in Saindhava's death. These other extremely great elephants have been born in Anjana's lineage. They are both harsh and humble and their temples and mouths are exuding. Their armour is completely made out of gold and they are well ornamented. O king! In a battle, they succeed in accomplishing their objectives and are like Airavata. They hail from the northern mountains, and fierce *dasyus*[206] are astride them. They are harsh and supreme warriors and their armour is made out of black iron. There are also those who have been born from cows and those who have been born from monkeys. There are others who have been born from other species and those who have been born as humans. That army, which seems to have the complexion of smoke from a distance, consists of mlecchas who reside in fortresses in the Himalayas. They are the performers of evil deeds. Duryodhana obtained them and this large number of elephants, together with Kripa, Somadatta's son, Drona, supreme among rathas, the king of Sindhu and Karna. He disregards the Pandavas. Driven by destiny, he thinks himself to be successful. But those that I have named will be within the reach of my iron arrows. O Kounteya! They will not escape from me, even if they possess the speed of thought. He[207] has always drawn sustenance from the valour of others and honours them. But they will be afflicted by arrows, and destruction confronts them. O king! You can see the rathas with golden standards. They are difficult to resist and are famous by the name of Kambojas. They are brave and skilled in knowledge. They are devoted to the science of fighting. They desire each other's welfare and have assembled firmly. O descendant of the Bharata lineage! These angry ones constitute one akshouhini for Dhritarashtra's son. They are stationed for my sake and are protected by the brave ones among the Kurus. O great king! They are not distracted and have presented themselves before me. I will destroy them, like a fire against straw. O king! Therefore, let those who prepare chariots make my chariot ready and equip it with all the implements, as has been decreed by those who prepare chariots. Let all the different weapons used in war be placed. But compared to what the instructors have said, let five times the number be placed on the chariot. I will have to clash against and kill the Kambojas, who are as angry as venomous serpents. They possess many weapons and fight with many different kinds of weapons. I will have to clash against the kiratas, who are skilled in striking and like poison. They have always been nurtured by King Duryodhana and have his welfare in mind. I will have to clash against the Shakas, who are like Shakra in their valour. They are as unassailable as the

fire and blaze like fires. There are many other warriors, who are as difficult to resist as time. O king! I will clash against many such invincible ones in the battle. Therefore, let the best of horses again be yoked to my chariot. Let them be without exhaustion. Let them bear auspicious marks. Let them be groomed and watered.'

'"The king arranged for all the equipment and all the implements to be placed on the chariot. There were many different kinds of weapons. Skilled men unyoked all the well-trained horses. They were given tasty water and fed. After this, they were fanned. When they had drank and bathed, they were adorned with golden garlands. Stakes were plucked out from the four horses. Those handsome and swift-coursing horses were dressed in golden harnesses. They were cheerful and well trained and were yoked to the chariot. The giant standard, with the mark of a lion with golden manes, was erected. Pennants decorated with gold, gems and colourful coral were fastened. There was an ornamented flag, with the complexion of a white cloud. There was an umbrella with a golden staff and there were many weapons. With many golden trappings, the horses were duly yoked to the chariot. Daruka's[208] younger brother was the charioteer and was also his[209] beloved friend. Like Matali to Vasava, he came and reported that the chariot had been yoked. Having bathed, Satyaki, supreme among handsome ones, purified himself. He performed the auspicious ceremonies and gave away one thousand nishkas of gold to *snatakas*.[210] They blessed him. He drank *madhuparka*[211] and *kailavata* liquor.[212] His eyes were red and his eyes were unsteady because of the intoxication. The brave one touched the brass and his joy increased.[213] His energy doubled and he blazed like a fire. The supreme of rathas slung the bow around his hips and picked up the arrows. He was armoured and ornamented and the brahmanas pronounced benedictions on him. Beautiful maidens honoured him by showering parched rice, fragrances and garlands on him. He joined his hands in salutation and touched Yudhishthira's feet. He[214] inhaled the fragrance of his head. He then ascended the giant chariot. The horses were cheerful and well fed and were as fleet as the wind. They were from the Sindhu region and bore him on that victorious chariot. Satyaki's limbs were full of cheer and he spoke to Bhima. 'O Bhima! Protect the king. That is your supreme duty. I will pierce through this army, which has been ripened by time. I will proceed and it is your supreme duty to protect the king. O destroyer of enemies! You know my valour and I know yours. O Bhima! Return and let me accomplish my desired objective.'[215] Having been thus addressed, he[216] replied, 'O Satyaki! Go and accomplish your objective. O supreme among men! I will perform the task of protecting the king.' Having been thus addressed, Madhava said to Bhimasena. 'O Partha! Go! Go swiftly. It is certain that victory will be mine, since you are obedient, affectionate and devoted to me today. O Bhima! That is what these auspicious portents are telling me. There is no doubt that the wicked Saindhava will be slain by the great-souled Pandava and that I will embrace the

king who has dharma in his soul.' Having thus addressed Bhima, the great-minded one took his leave. He glanced towards your soldiers, like a tiger towards a mass of deer. O lord of men! On seeing his glances, your soldiers were extremely confounded and began to tremble. Thus did Satyaki suddenly descend on your soldiers. O king! On Dharmaraja's instructions, he wished to see Arjuna."'

CHAPTER 1065(88)

'Sanjaya said, "O great king! Wishing to fight, Yuyudhana advanced against your soldiers. Dharmaraja, surrounded by his own soldiers, advanced towards Drona's chariot, wishing to follow Yuyudhana from the rear. The son of the king of Panchala[217] was indomitable in battle. In the midst of the army of the Pandavas, he and King Vasudana loudly shouted, 'Come! Strike! Advance swiftly against the enemy, so that Satyaki, indomitable in battle, can pass through easily. Many maharathas will endeavour to vanquish him.' Having said this, they descended forcefully on your army. 'We will defeat those who advance against him.'[218] A great sound then arose from the direction of Yuyudhana's chariot and this made your son's forces tremble mightily. O great king! They were shattered into a hundred fragments by Satvata. Shini's maharatha grandson shattered them and crushed seven brave and great archers who were stationed at the forefront of the army. They were terrified, crushed and routed by the long-armed one. On seeing that superhuman one, the brave ones fled from the field of battle. O venerable one! Chariots were shattered and seats on chariots broken. Wheels were shattered and umbrellas and standards brought down. O lord of the earth! There were flags, bumpers and golden helmets. There were arms smeared with sandalwood paste, with armlets. O supreme among men! The thighs of men were strewn around on the ground. They were like the trunks of elephants, or the tapering bodies of serpents. O descendant of the Bharata lineage! There were handsome faces with earrings and eyes like bulls, with complexions like that of the moon. They fell down and made the earth look beautiful. There were many mangled elephants, lying down like mountains. They were wounded severely and were strewn around on the ground, like elephants. Their harnesses were made of gold and they were garlanded with strings of pearls. The colourful breast plates of the horses were beautiful. They were destroyed by the long-armed one and having lost their lives, fell down on the ground. Satvata slew diverse kinds of your soldiers. Having penetrated your soldiers, he violently drove that army away.

"He then wished to proceed along the path that Dhananjaya had followed. But as Satyaki proceeded, he was obstructed by Drona. O venerable one! Yuyudhana confronted Bharadvaja's son. But the angry one did not retreat, like the store of water on encountering the shoreline. In that battle, Drona repulsed maharatha Satyaki. He pierced him with five sharp arrows that penetrated the inner organs. O king! In that

encounter, Satyaki pierced Drona with seven arrows that were gold-tufted, sharpened on stone and with the feathers of herons, peacocks and hawks. Drona struck his horses and the charioteer with six arrows. Maharatha Satyaki could not tolerate this on Drona's part. Satyaki roared like a lion and pierced Drona with ten other arrows and yet again with another fourteen. Yuyudhana again pierced Drona with ten arrows, his charioteer with one and his four horses with four arrows. O venerable one! In that battle, he pierced his standard with an arrow. Drona swiftly enveloped his horses, his charioteer, his chariot and his standard with swift arrows, like flying locusts. Yuyudhana also fearlessly covered Drona with many swift arrows. Drona said, 'Your preceptor[219] has abandoned the battle and departed like a coward. He was fighting me. But keeping me to the right, he has left. O Madhava! If you do not swiftly avoid me in this battle, like your preceptor did, and continue to fight with me, you will not escape with your life today.' Satyaki replied, 'I am following Dhananjaya's footsteps on Dharmaraja's instruction. O brahmana! Be fortunate. I am leaving. I do not wish to waste time.' O king! Having said this, Shini's descendant abandoned the preceptor and proceeded quickly. He told the charioteer, 'Drona will make every effort to restrain me. O charioteer! Take care in this battle. Listen to these supreme words of mine. Behold. There is the extremely resplendent army of the Avantis. Next to that, there is the extremely powerful army from the south. Next to that, there is the large army of the Bahlikas. Joined to the Bahlikas, there is the large force of Karna. O charioteer! These armies are different from one another, but are dependent on each other. They support each other and will not give up the field of battle. Cheerfully goad the horses into the space that is between them. O charioteer! Adopt a medium speed and take me there, where the Bahlikas can be seen, with many weapons raised in their arms and there are many from the south, with the son of the suta at the forefront. His army of elephants, horses and chariots can be seen in an array. They have been raised from many countries and are stationed in the midst of the infantry.' He avoided the brahmana and spoke thus to his charioteer. 'Pass through the gap, towards Karna's extremely large and fierce army.' Drona became angry at this and followed him, releasing many arrows. But the mighty-armed Yuyudhana left and did not return.

'"Satyaki struck Karna's extremely large army with sharp arrows and penetrated into the limitless army of the Bharatas. When Yuyudhana penetrated and the soldiers began to run away, the intolerant Kritavarma repulsed Satyaki. As he was advancing, the valiant Satyaki quickly struck him with six arrows and killed his four horses with four arrows. Satyaki again used sixteen swift arrows with drooping tufts to pierce Kritavarma between the breasts. O great king! Having been thus afflicted by many arrows of great energy released by Satvata, Kritavarma could not tolerate this. O king! He affixed a vatsadanta arrow that was like a tongue of fire. He stretched his bow up to his ear and struck Satyaki in the chest. The gold-tufted arrow penetrated the armour on

his body and passing through the body, penetrated the earth, drenched in blood. O king! Kritavarma knew about supreme weapons. He used many arrows to slice down his bow, with the arrows affixed to them. O king! In that battle, he pierced Satyaki, for whom truth was his valour. He angrily struck him between the breasts with ten sharp arrows. With his bow shattered, Satyaki, supreme among strong ones, picked up a javelin and used this to strike Kritavarma's right arm. The brave Satyaki then grasped another firm bow and quickly released hundreds and thousands of arrows. He enveloped Kritavarma and his chariot. With a broad-headed arrow, he sliced down the charioteer's head. Having been slain, Hardikya's charioteer fell down from the great chariot. When the charioteer was slain, the horses fled at great speed. Disturbed, Bhoja himself controlled the horses, with the bow in one hand. At this, the soldiers honoured him. In an instant, he urged those well-trained horses on. He did not suffer from any fear, but caused great terror among his enemies. However, Satyaki had gone on ahead and he[220] attacked Bhima.

'"O Indra among kings! Yuyudhana emerged from Drona's army and swiftly advanced towards the great army of the Kambojas. He was countered there by many brave maharathas. O king! Though truth was Satyaki's valour, he could not move at all. Having arranged his army, Drona entrusted the burden to Bhoja and followed Yuyudhana in the battle, wishing to fight with him. He followed Yuyudhana from the rear and the largest of the Pandu armies angrily began to resist him. Having encountered the chariot of Hardikya, who was supreme among rathas, the Panchalas, with Bhimasena at the forefront, lost their enterprise. O king! The brave Kritavarma repulsed them with his valour. Though they endeavoured, all of them lost their spirits. Fearlessly, Bhoja used his torrent of arrows to obstruct and afflict their mounts. In that battle, those brave ones were oppressed by Bhoja's army. But desiring great fame, they remained stationed, like noble ones."'

CHAPTER 1066(89)

'Dhritarashtra said, "Our army possesses many kinds of soldiers, who are supreme and have been tested. O Sanjaya! They are many and have been arrayed in the proper way. They have always been honoured by us and have always been devoted to us. They are mature[221] and are wonderful in form. The firmness and valour have been seen earlier. They are not aged, nor young. They are not thin, nor are they obese. They are agile and tall and all their limbs are free of disease. They are adorned with armour and have many kinds of weapons. They are accomplished in many kinds of knowledge connected with weapons. They know how to ascend on the shoulders,[222] advance and retreat. They are accomplished in striking, moving forward and back. They have been tested in many ways, on elephants, horses and chariots. They have been examined properly and

have been paid their wages, not on account of lineage, favour or relationships.[223] They have not arrived without being summoned. Nor have soldiers in my army not been paid. They have been born in good lineages and are noble. They are contented, well fed and submissive. They have been rewarded well. They are illustrious and spirited. O son![224] They are sustained by the best of men, who are the equals of the guardians of the worlds. These are the foremost of advisers and many others who have performed the best of deeds. There are many kings who wish to do what is beneficial for us and protect them. They have voluntarily sided with us, with their forces and their followers. Our army is like a giant ocean, with flowing rivers merging into it from every direction. It possesses many chariots and horses. Though they are without wings, they are like birds. The large number of warriors constitutes the water. The fierce mounts are the waves. There are catapults, swords, maces, spears, lances, arrows and javelins that are like fish. There are standards and ornaments, decorated with bejewelled garments. The advancing mounts are like the force of the wind that agitates it.[225] Drona is the fathomless nether regions. Kritavarma is a giant lake. Jalasandha is a giant crocodile. Karna is the rising moon.[226] O Sanjaya! When that bull among the Pandavas[227] swiftly entered and penetrated my ocean of soldiers on a single chariot and Yuyudhana followed him, I do not see any remnant being left. O Sanjaya! After Savyasachi penetrated my soldiers, so did Satvata, supreme among rathas. On seeing those two valiant ones fearlessly and spiritedly advance and on seeing the king of Sindhu within the reach of Gandiva's arrows, what did the Kurus do, driven by destiny? When that terrible time arrived, what happened to them? O son! I think that the assembled Kouravas were devoured by death. Today, their valour in battle can no longer be seen. In the battle, Krishna and Pandava have penetrated, without being injured. O Sanjaya! There is no one who can resist them. There are many paid warriors and tested maharathas. Some have been paid due wages and others served with pleasant words. O son! There is no one among my soldiers who has not been served, without due cause. The devoted ones have all obtained due wages, in accordance with their deeds. O Sanjaya! There is no warrior in my army who has been paid less than what is his due. O son! There is no man who has not been paid. To the best of my capacity, they have been honoured with gifts, honours and seats. O son! My sons, kith and kin have also acted in the same way. But when they confronted Savyasachi in the battle, they have been vanquished. They have been supremely crushed by Shini's descendant. Other than destiny, what can this be? O Sanjaya! Those who are the protectors and those who are being protected are following the same path, the protectors, as well as those who are protected. On seeing Arjuna stationed in the battle in front of Saindhava, what did my extremely foolish son do? On seeing Satyaki fearlessly penetrate in the battle, what course of action, appropriate to the occasion, did Duryodhana adopt? Those supreme

rathas, who are beyond the reach of all weapons, penetrated the army. On witnessing this in the encounter, what did those on my side decide to do? On beholding Dasharha Krishna stationed for Arjuna's sake and on seeing the bull among the Shini lineage, I think that my sons must have been full of sorrow. On seeing that Satvata and Arjuna had passed through the soldiers and that the Kurus were running away, I think that my sons must have been full of sorrow. On seeing that the rathas were routed and had lost interest in subjugating the enemy and on seeing that they had set their minds on running away, I think that my sons must have been full of sorrow. The seats of the chariots were rendered empty by Satvata and Arjuna. On seeing that the warriors were slain, I think that my sons must have been full of sorrow. On seeing horses, elephants and chariots and thousands of brave ones anxiously running away from the field of battle, I think that my sons must have been full of sorrow. Horses were deprived of brave ones. Men were deprived of their chariots by Satyaki and Partha. I think that my sons must have been full of sorrow. On seeing that all the masses of infantry had given up all hope of victory and were running away in every direction, I think that my sons must have been full of sorrow. On seeing that those two brave ones had instantly passed through Drona's array, without being defeated, I think that my sons must have been full of sorrow. O son! I am extremely benumbed on hearing that Krishna and Dhananjaya, the ones without decay, have penetrated my soldiers, together with Satvata. Shini's descendant, supreme among rathas, penetrated the army. After he had passed through Bhoja's array, what did the Kouravas do? O Sanjaya! Tell me everything about how Drona afflicted the Pandus in the battle and how that battle progressed there. Drona is brave and powerful. He is skilled in the use of weapons and is firm in his valour. How did the Panchalas fight against that great archer in the battle? Desiring Dharmaraja's victory, they are firm in their enmity towards Drona. Bharadvaja's maharatha son is also firm in his enmity towards them. Wishing to kill the king of Sindhu, what did Arjuna do? O Sanjaya! You are skilled in this. Tell me everything about what transpired."'

CHAPTER 1067(90)

'Sanjaya said, "O bull among the Bharata lineage! This hardship is the result of your own transgressions. O brave one! You should not grieve like an ordinary person. O supreme among kings! Knowing your absence of qualities, your partiality towards your sons, your duplicity about dharma, your malice towards the Pandavas and your many piteous lamentations, Vasudeva, the one who knows about all the worlds and the lord and preceptor of all the worlds, caused the great war to arise among the Kurus. This great and pervasive destruction has arisen because of your own crimes. O descendant of the Bharata lineage! No good deeds by you can be seen at the beginning, in the middle, or at the end. That is the root of this defeat. Therefore, knowing the fate of this world,

be patient and listen to how the battle raged, like the terrible one between the gods and the asuras.

'"Shini's descendant, with truth as his valour, penetrated amidst your soldiers. The Parthas, with Bhimasena at the forefront, advanced against your army. Maharatha Kritavarma alone resisted the Pandus in that battle, as they arrived in violence and anger, together with their followers. Just as the shoreline holds back the salty ocean, Hardikya repulsed the Pandu soldiers in that battle. Hardikya's valour was regarded as extraordinary. The united Parthas could not crush him in that battle. The mighty-armed Bhima pierced Kritavarma with three iron arrows and blew on his conch shell, delighting all the Pandavas. Sahadeva pierced Hardikya with twenty arrows, Dharmaraja with five and Nakula with one hundred. Droupadi's sons pierced him with seventy-three, Ghatotkacha with seven and Dhrishtadyumna struck Kritavarma with three. Virata, Drupada and Yajnasena's son[228] pierced him with five each. Shikhandi pierced Hardikya with five swift arrows and laughing, again pierced him with twenty arrows. O king! Kritavarma pierced each of those maharathas with five arrows and piercing Bhima with seven, brought down his bow and his standard from his chariot. Once the bow was severed, the spirited maharatha angrily struck him in the chest with seventy arrows. Having been severely and powerfully struck by Hardikya's supreme arrows, he trembled on his chariot, like a mountain during an earthquake. On seeing Bhimasena in that state, they,[229] with Dharmaraja at the forefront, afflicted Kritavarma with the release of terrible arrows. O venerable one! They hemmed him in with a large number of chariots. To protect the son of the wind god in the battle, they cheerfully pierced him with arrows."

'"The immensely strong Bhimasena recovered his senses. In that encounter, he grasped an iron javelin with a golden handle. From his chariot, he swiftly hurled it towards Kritavarma's chariot. Released from Bhima's arms, it was like a snake that has cast off its skin. Flaming extremely fiercely, it headed towards Kritavarma. On seeing it suddenly descend towards him, with a hue like that of the fire at the time of the destruction of a yuga, Hardikya used two arrows to slice it into two. That javelin, decorated with gold, was severed and fell down on the ground. O king! It illuminated the directions, like a giant meteor that has been dislodged from the sky. On seeing that the javelin had been destroyed, Bhima was extremely enraged. He picked up another bow that was forceful and made a great sound. In that battle, Bhimasena angrily attacked Hardikya and struck him between the breasts with five arrows. O king! Bhima was terrible in his strength and all this was because of your evil policy. O venerable one! Bhimasena mangled Bhoja in all his limbs. In that field of battle, he was as beautiful as a red *ashoka* tree that was blooming. However, that great archer only laughed. In that battle, he angrily struck Bhimasena with three arrows and then firmly and carefully, pierced those maharathas back with three arrows each. They also pierced

him back with seven arrows each.

'"O descendant of the Bharata lineage! In that encounter, the maharatha laughed and wrathfully used a kshurapra arrow to sever Shikhandi's bow. On seeing that his bow had been severed, Shikhandi became angry. In that encounter, he grasped a sword and a brilliant shield that was marked with one hundred moons. He whirled that giant shield, which was decorated with gold and dispatched the sword towards Kritavarma's chariot. O king! In that encounter, the giant sword severed his bow and arrow and fell down on the ground, like a stellar body dislodged from the firmament. At the same time, in the battle, those maharathas quickly and severely pierced Kritavarma with arrows. O foremost among the Bharata lineage! Hardikya, the destroyer of enemy heroes, discarded the giant bow, which had been shattered. In that encounter, he picked up another bow and pierced each of the Pandavas with three arrows. He pierced Shikhandi with three arrows, and then yet again with another five. The immensely illustrious Shikhandi picked up another bow and countered Hridika's son with arrows that had heads made out of the nails of tortoises. O king! In that battle, Hridika's son became angry and powerfully attacked Yajnasena's maharatha son, the one who was responsible for the death of the great-souled Bhishma in the battle. O king! The brave and powerful one attacked him, like a tiger against an elephant. Those two were like flaming fires, or two elephants in charge of the directions. Those destroyers of enemies clashed against each other with a torrent of arrows and released showers of arrows at each other from the best of bows. They released hundreds of arrows, like the rays of two suns in the sky. Those two maharathas tormented each other with their sharp arrows. Those two brave ones were as resplendent as suns at the end of a yuga. Kritavarma fiercely struck Yajnasena's maharatha son with seventy-three arrows and pierced him again with another seven. Severely pierced and wounded, he sat down on the floor of his chariot, letting go of his bow and arrows and becoming unconscious. O bull among the Bharata lineage! On seeing him thus distressed in the battle, those on your side honoured Hardikya and waved their garments around in the air. On discerning that Shikhandi was thus afflicted by Hardikya's arrows, his charioteer swifly bore the maharatha away from the field of battle.

'"On seeing Shikhandi on the floor of the chariot in the battle, the Parthas quickly surrounded Kritavarma with chariots. Maharatha Kritavarma accomplished a supreme wonder there. In that battle, he single-handedly repulsed the Parthas and their followers. Having defeated the Parthas, maharatha Kritavarma vanquished the Chedis, the Panchalas, the Srinjayas and the Kekayas, all of whom were immensely valorous. In the battle, the Pandavas were slaughtered by Hardikya. In that encounter, they were unable to retain their spirits and fled in all directions, bereft of their senses. In the battle, Hardikya defeated the sons of Pandu, with Bhimasena at the forefront. He was stationed there, like a fire without smoke. Those maharathas were driven away by

Hardikya in the battle. They were afflicted by his shower of arrows and were forced to retreat.”’

CHAPTER 1068(91)

‘Sanjaya said, “O king! Listen attentively to what you have asked. Those soldiers were driven away by the great-souled Hardikya. They were overcome by shame and those on your side were delighted. The Pandus were immersed in fathomless waters, without a refuge, and sought refuge. O king! In that great battle, on hearing the fierce roars emitted by those on your side, Shini’s descendant swiftly attacked Kritavarma.[230] Hardikya Kritavarma angrily covered Shini’s descendant with sharp arrows and Satyaki also became enraged. In the encounter, Shini’s descendant released an extremely sharp and broad-headed arrow at Kritavarma and shot another four arrows at him. These slew his horses and the broad-headed arrow severed his bow. Satyaki, for whom truth was his valour, used sharp arrows to pierce his charioteer and those who guarded his rear and thus deprived him of his chariot. He then afflicted the soldiers with arrows with drooping tufts. Oppressed by the arrows of Shini’s descendant, the army scattered. Satyaki, for whom truth was his valour, then swiftly departed. O king! Listen to what that valiant one did to your soldiers.

“‘O great king! He passed through the giant ocean that was Drona’s army. Delighted at having vanquished Kritavarma in the battle, the brave one spoke these words to his charioteer. ‘Proceed slowly and fearlessly.’ On seeing your forces, with a large number of chariots, horses, elephants and infantry, he again spoke to the charioteer. ‘The army on the left, which is like a cloud, is Drona’s. It has a large army of elephants and Rukmaratha is at the forefront.[231] O charioteer! There are many of them and they are unassailable in a battle. Instructed by Duryodhana, they are ready to give up their lives and are waiting for me. All these princes are great archers and are brave in fighting. These foremost of rathas come from Trigarta and their standards are embellished with gold. These brave ones are stationed there, desiring to fight with me. O charioteer! Urge the horses quickly and take me there. While Bharadvaja’s son looks on, I will fight with the Trigartas.’ The charioteer was obedient to Satvata’s instructions and slowly proceeded there, on a chariot that possessed the complexion of the sun and was radiant with flags. Supreme horses were harnessed to it and they were obedient to the charioteer. In a battle, they possessed the speed of the wind and their complexions were like the *kunda* flower,[232] the moon, or silver. The chariot bore him there, drawn by supreme horses that had the complexion of conch shells. In every direction, the brave ones surrounded him with an army of elephants. They showered many kinds of sharp arrows that could easily penetrate. Satvata also used sharp arrows to fight with that army of elephants. He was like a giant cloud that showers down on a mountain at the end of the summer. The arrows were like the vajra or thunder to the touch and

slaughtered the elephants. They were driven away from the field of battle by Shini's brave descendant. Their tusks were broken. They were covered in blood. Their temples and frontal lobes were shattered. Their ears, faces and trunks were lopped off. They were without riders and flags. Their armour and bells were fragmented. The giant standards were brought down. O king! The blankets were torn apart. With the riders slain, they roamed around in different directions. They shrieked and roared in many ways, like the thunder of the clouds. They were mangled by Satvata's iron and vatsadanta arrows.

'"When that army of elephants was routed, maharatha Jalasandha[233] urged the elephant that he was riding towards the chariot with the silvery horses. The brave one had a golden complexion and was adorned with armlets made of purified gold. He had earrings, a diadem and a conch shell and was smeared with red sandalwood paste. There was a flaming garland made out of gold around his head. There were golden and resplendent chains on his chest and around his neck. He was seated on the head of his elephant and stretched a golden bow. O great king! He was as radiant as a cloud tinged with lightning. On seeing Magadha suddenly descend on him on a supreme elephant, Satyaki countered him, like the shoreline driving back the ocean. The elephant was checked by the supreme arrows of Shini's descendant. O king! On seeing this, the immensely strong Jalasandha became enraged in that battle. Angrily, the great archer Jalasandha pierced Shini's grandson on his broad chest with arrows that were capable of bearing great loads. He then used another yellow, sharp and broad-headed arrow to sever the bow of the brave one from the Vrishni lineage, just as he was drawing it. O descendant of the Bharata lineage! Once the bow had been severed, the brave one from Magadha laughed and pierced Satyaki with five sharp arrows. He was pierced by many arrows released by the valiant Jalasandha. But the mighty-armed one did not waver and it was extraordinary. Without any fear, the powerful one thought about the arrows he should use. He took up another bow. Asking Jalasandha to wait, Shini's descendant laughed and severely struck him on his broad chest with sixty arrows. He then used a yellow kshurapra arrow to sever Jalasandha's giant bow in his hand and pierced him with three arrows. Jalasandha cast aside the bow, which had an arrow still affixed to it. O venerable one! He swiftly hurled a lance towards Satyaki. In that great battle, this pierced Madhava's left arm and penetrated the earth, like a giant and fierce serpent that was sighing. When his left arm had been pierced, Satyaki, for whom truth was his valour, struck Jalasandha with thirty sharp arrows. The immensely strong Jalasandha picked up a sword and a giant shield that was made out of the hide of bulls and was marked with the signs of one hundred moons. He whirled the sword and hurled it at Satvata. Severing the bow of Shini's descendant, the sword fell down on the ground. When it fell down on the ground, it looked like a circle of fire. He[234] picked up another bow that was capable of shattering all bodies. It was as large as the trunk of a shala tree

and its roar was like that of Indra’s vajra. He angrily stretched that bow and pierced Jalasandha with an arrow. The supreme one of the Madhava lineage laughed and used two kshurapra arrows to sever Jalasandha’s arms, with their ornaments and their armlets. Those arms were like clubs and fell down from that supreme of elephants. They fell down on the ground, like two five-headed serpents falling down from a mountain. With a third kshurapra arrow, Satyaki severed his head, possessing beautiful teeth and a handsome jaw and adorned with charming earrings. When the head and arms had been cut down, the torso looked fearful and sprinkled Jalasandha’s elephant with his blood. O lord of the earth! Having swiftly slain Jalasandha, Satvata brought down the housing from the elephant’s shoulder.[235] Jalasandha’s elephant was covered with blood, all over its limbs. He was hanging upside down from that supreme seat. Afflicted by Satvata’s arrows, the giant elephant fled, uttering terrible and piteous shrieks, and crushing its own soldiers.

‘“O venerable one! On seeing that Jalasandha had been slain by the bull among the Vrishni lineage, a giant roar of lamentation arose among your soldiers. Your warriors retreated and fled in different directions. They were interested in running away and not in defeating the enemy. O king! At this time, Drona, supreme among those who wielded weapons, quickly approached maharatha Yuyudhana, borne on his swift horses. On seeing that Shini’s descendant was rampaging, many bulls among the Kurus angrily surrounded Satyaki, together with Drona. A battle commenced between the Kurus, with Drona, and Satvata. O king! It was a terrible clash, like that between the gods and the asuras.”’

CHAPTER 1069(92)

‘Sanjaya said, “O great king! All of them swiftly fought with Yuyudhana. They were skilled in striking and made endeavours. They showered down a storm of arrows. He struck Drona with seventy-seven sharp arrows. Durmarshana struck him with twelve arrows, Duhsaha with ten. Vikarna struck him on his left side and between the breasts with thirty sharp arrows that were tufted with the feathers of herons. Durmukha struck him with ten arrows and Duhshasana with eight. O venerable one! Chitrasena pierced Shini’s descendant with two arrows. Duryodhana brought down a great shower of arrows on Madhava. O king! In that battle, other maharathas also afflicted him. Your maharatha sons countered him from all directions. However, Shini’s descendant pierced each of them back with separate arrows. He struck Bharadvaja’s son with three arrows, Duhsaha with nine, Vikarna with twenty-five, Chitrasena with seven, Durmarshana with twelve, Vivimshati with four, Satyavrata with nine and Vijaya with ten arrows. The maharatha struck Rukmangada’s bow and brandished his own bow. Satyaki then quickly advanced against your maharatha son.[236] While everyone looked on, he severely pierced the king, supreme among the wielders of all weapons, with his arrows and a

battle commenced between the two. Both of them affixed and released sharp arrows. In that battle, those two maharathas rendered each other invisible. Pierced by Satyaki, the king of the Kurus looked extremely beautiful. A lot of blood flowed from his body, like the sap from a sandalwood tree. Satvata was also pierced by a mass of arrows released by your son. He was as beautiful as a golden sacrificial stake that had been erected. O king! In that battle, the Madhava archer suddenly severed the Kuru king's bow with a kshurapra arrow and laughed. When the bow had been severed, he released many arrows and pierced the enemy with those swift-acting arrows. In the battle, the king could not tolerate these signs of victory on the part of his foe. He grasped another unassailable bow that possessed a golden back and quickly pierced Satyaki with a hundred arrows. He was severely and powerfully struck by your archer son. Overcome by sentiments of intolerance, he began to afflict your son. On seeing that the king was oppressed, your maharatha sons showered powerful arrows on Satvata and enveloped him. When he was shrouded by your maharatha sons in many ways, he pierced each of them with five arrows and pierced them again with seven each. He swiftly struck Duryodhana with eight arrows. Laughing, he severed his bow and frightened the enemy. With more arrows, he brought down his standard, which was decorated with a bejewelled elephant. He used four sharp arrows to slay his four horses. The immensely illustrious one then brought down the charioteer with a kshurapra arrow. The maharatha countered the king of the Kurus with many arrows that were capable of penetrating the inner organs and was delighted. O king! Having been thus struck in the battle by the supreme arrows released by Shini's descendant, your son, Duryodhana, suddenly fled. The archer king mounted Chitrasena's chariot and a great lamentation arose in the world on seeing that the king was about to be devoured by Satyaki, like the moon by Rahu.

'"On hearing this great uproar, maharatha Kritavarma suddenly advanced towards the spot where the illustrious Madhava was. He brandished his supreme bow and censured his charioteer, urging him to speedily goad the horses and head swiftly in that direction. O great king! On seeing that he was descending, like Death with a gaping mouth, Yuyudhana spoke to his charioteer. 'With his arrows, Kritavarma is quickly advancing towards me on his chariot. Drive your chariot and let us clash against this supreme of all archers.' The horses were prepared well and were fast and advanced in the battle against Bhoja, who was revered by archers. Those two tigers among men were extremely angry and were like blazing fires. They clashed against each other, like two spirited tigers. Kritavarma struck Shini's descendant with twenty-six sharp arrows and his charioteer with seven. He struck Satvata's four horses, which were from the Sindhu region and were well trained and well controlled, with four supreme arrows. His[237] standard was golden and he brandished his giant bow, with a golden back. His armlets were golden and his armour was golden. He countered him with gold-tufted arrows.

Wishing to leave and see Dhananjaya, Shini's descendant also quickly struck Kritavarma with sharp arrows. Struck by his powerful enemy, the unassailable scorcher of enemies[238] trembled, like a mountain during an earthquake. Satyaki then quickly pierced Kritavarma's four horses with sixty-three sharp arrows and his charioteer with seven. Satyaki then affixed an arrow with golden tufts and released it. It blazed like a giant fire and was like an angry serpent. The arrow was like Yama's staff and he released it at Kritavarma. It penetrated his armour, which shone like the sun and was decorated with colourful gold. Having drunk his blood, it fiercely penetrated the earth. Afflicted by Satvata, he was drenched in blood. He cast aside his bow and sank down on the floor of the supreme chariot. His teeth were like that of a lion and he was infinite in his valour. But afflicted by Satyaki's arrows, the bull among men sank down on his knees on the floor of the chariot. Having countered Kritavarma, who was like the thousand-armed one[239] and like an ocean that cannot be agitated, Satyaki left. That place was full of swords, lances and bows and populated by elephants, horses and chariots. It looked terrible, because of the blood shed by the bulls among the kshatriyas. While all the soldiers looked on, the bull of the Shini lineage passed through it. He immersed himself in that army and penetrated it, like the slayer of Vritra through an army of asuras. Meanwhile, Hardikya grasped another giant bow and stationed there, began to powerfully resist and fight with the Pandavas."'

CHAPTER 1070(93)

'Sanjaya said, "At the time when the soldiers were scattered by Shini's descendant, Bharadvaja's son repulsed him with a great shower of arrows. While all the soldiers looked on, a tumultuous clash commenced between Drona and Satvata, like that between Bali and Vasava. Drona pierced Shini's grandson in the forehead with three colourful arrows that were completely made out of iron and were like venomous snakes. O great king! Pierced in the forehead by those arrows, Yuyudhana was as beautiful as a mountain with three peaks. Bharadvaja's son was looking for an opportunity in the battle. He released many other arrows, with roars like those of Indra's vajra. While the arrows released from Drona's bow were descending, Dasharha, who was supreme in the knowledge of weapons, severed them with two arrows that had excellent tufts. O lord of the earth! On beholding this dexterity of hand, Drona smiled and suddenly struck the bull among the Shini lineage with twenty arrows. He surpassed Yuyudhana's lightness of hand with his own dexterity and pierced him with fifty arrows, and then yet again with one hundred. O king! They arose from Drona's chariot, like large and angry serpents from a termite hill, and penetrated his body. In that fashion, Yuyudhana released hundreds and thousands of arrows. Those arrows could drink up blood and enveloped Drona's chariot. O venerable one! No difference in dexterity could be seen between the foremost of brahmanas and Satyaki. Those bulls among men were equal. Extremely

angry, Satyaki struck Drona with nine arrows with drooping tufts and also struck his standard with sharp arrows. While Bharadvaja's son looked on, he struck his charioteer with one hundred arrows. On witnessing Yuyudhana's dexterity, maharatha Drona pierced Satyaki with seventy arrows and each of the horses with three. With a single arrow, he pierced the standard that was stationed on Madhava's chariot. In that battle, he then used another broad-headed arrow with golden tufts to sever the great-souled Madhava's bow. At this, maharatha Satyaki became very angry. He discarded that bow. He grasped a giant club and hurled it at Bharadvaja's son. It was made completely out of iron and was bound with strips of cloth. It descended suddenly. However, Drona used many arrows of diverse kinds to counter it. Satyaki, for whom truth was his valour, then grasped another bow. He pierced Bharadvaja's brave son with many arrows that had been sharpened on stone. He pierced Drona in the battle and roared like a lion. But Drona, supreme among the wielders of all weapons, could not tolerate this. He grasped an iron javelin with a golden handle and swiftly hurled it towards Madhava's chariot. That javelin was like death, but it did not reach Shini's descendant. It shattered his chariot and with a terrible noise, fiercely penetrated the ground. O king! O bull among the Bharata lineage! Shini's grandson pierced Drona with arrows and struck him on his right arm. O king! In that battle, using an arrow that was in the shape of a half-moon, Drona severed Madhava's great bow and struck the charioteer of his chariot with a javelin. For an instant, he[240] sank down senseless on the floor of the chariot. O king! Satyaki then performed a superhuman deed there. He grasped the reins himself and fought with Drona. O lord of the earth! In that encounter, maharatha Yuyudhana pierced the brahmana with a hundred arrows and was delighted. O descendant of the Bharata lineage! Drona released five arrows at him. In the battle, they penetrated his armour and drank his blood. Pierced by those terrible arrows, Satyaki became extremely angry. The brave one released arrows towards the one with the golden chariot. With an arrow, he brought Drona's charioteer down on the ground. With the great-souled Drona's charioteer slain, the horses began to run away. O king! In that battle, the radiant chariot whirled around in a thousand circles, like the sun. 'Drona's horses are running away. Grab them.' These were the sounds that arose from all the princes and the kings. O king! The maharathas quickly abandoned the battle with Satyaki. All of them swiftly rushed to the spot where Drona was. On seeing that all of them were running away, afflicted by Satvata's arrows, your soldiers were again shattered and distressed. Drona went and again stationed himself at the mouth of the vyuha. He had been borne away by horses that were as fleet as the wind and had been afflicted by Vrishni's arrows. The valiant one[241] saw that the vyuha had been shattered by the Pandus and the Panchalas. Therefore, he devoted himself to protecting the vyuha and did not follow Shini's descendant. The fire that was Drona consumed and countered the Pandus and the Panchalas. The flame of his ire blazed, like the sun that arises at the end

of a yuga.”’

CHAPTER 1071(94)

‘Sanjaya said, “O foremost among the bulls of the Kuru lineage! Having vanquished Drona and other foremost men on your side, with Hardikya at the forefront, the brave one of the Shini lineage laughed and spoke these words to his charioteer. ‘O charioteer! We are only instruments today. They have been consumed by Keshava and Phalguna. We have slain those whom that bull among men, the son of the lord of the gods, has already killed.’ Having thus spoken in that great battle, the bull among the Shini lineage, fierce archer and the destroyer of enemies, swiftly showered powerful arrows in every direction, like a hawk in search of flesh. The foremost of brave ones was borne on horses that had the complexion of the moon, or conch shells. He immersed himself in the soldiers and though they surrounded him from all sides, no one was capable of withstanding him. That fierce man was like the rays of the sun. O descendant of the Bharata lineage! He was valiant and his spirit was indomitable. Not a single one from those masses was capable of standing up to him. His prowess was like that of the one with a thousand eyes.[242] He was like the sun in the firmament, when the rainy season is over.

‘“There was a colourful warrior named Sudarshana and he was full of intolerance. He bore bow and arrows and sported golden armour. That supreme among kings advanced against Satyaki and sought to counter him. O descendant of the Bharata lineage! An extremely terrible encounter took place between them and the warriors on your side, and the Somakas praised it. The large number of immortals compared it to that between Vritra and Indra. Sudarshana pierced the foremost one of the Satvata lineage with hundreds of extremely sharp arrows. But before those arrows could reach him, the bull among the Shini lineage struck them down with his own arrows. Sudarshana was stationed on his chariot. In similar fashion, when Satyaki, who was like Shakra, released arrows at him, Sudarshana severed those supreme arrows into two or three fragments. On seeing that his arrows were destroyed by the force of Satyaki’s arrows, Sudarshana, whose energy was fierce, became angry. He released golden and colourful arrows. He drew his bow completely back up to his ear and again released three sharp arrows that had excellent tufts and were like the fire. These pierced Satyaki’s body armour and penetrated his body. Yet again, the son of the king affixed another four flaming arrows and struck the four horses that possessed the complexion of silver. Shini’s grandson was like Indra in his valour. Thus afflicted, the spirited one quickly released a mass of extremely sharp arrows and killed Sudarshana’s horses, roaring loudly. He released a broad-headed arrow that was like the vajra or thunder and sliced off the head of his[243] charioteer. The brave one from the Shini lineage then used a kshurapra arrow to sever Sudarshana’s head. It sported earrings and was like the full moon. It possessed a radiant

face and was severed from the body. O king! This was like the battle in ancient times, when the wielder of the vajra used extreme force to kill Bala. Having slain the son and the grandson of a king in the battle, the spirited and great-souled bull of the Yadu lineage was overcome by great delight. He was as resplendent as the king of the gods. He then followed the path that Arjuna had taken, repulsing your soldiers with his mass of arrows. The chariot was borne by well-trained horses and the brave one among men filled everyone with wonder. All the supreme warriors who were assembled there honoured him and wondered at his fierce deeds. With his arrows, he was like a blazing fire that consumed everything that came within the range of the arrows.'"

'Sanjaya said, "The great-souled and intelligent Satyaki, the bull of the Vrishni lineage, killed Sudarshana and spoke these words to his charioteer. 'O son![244] We have passed through the impenetrable and great ocean that is Drona's army. It is full of chariots, horses and elephants. The arrows and javelins are the garlands of waves. The swords are the fish and the clubs are the crocodiles. The weapons of the brave ones make a loud roar. This is terrible and is destructive of life. There is a terrible din created by musical instruments. Warriors find this pleasant to the touch. But it is unassailable to those who desire victory. There are the forces of Jalasandha, surrounded by flesh-eating ones. But I think that the remaining part of the army is like a small river. It only has a little bit of water. Therefore, fearlessly, urge the horses forward. I think that Savyasachi is only the distance of a hand away and we will reach him. In the battle, we have vanquished the intolerable Drona and his followers and Hardikya, supreme among warriors. I think that we have reached Dhananjaya. At the sight of innumerable soldiers, no fear is engendered in me. They are like dried grass during the summer, before a blazing fire. Behold. This is the ground along which Kiriti, the foremost of the Pandavas, has passed. It has been rendered uneven by large numbers of infantry, horses, chariots and elephants that have fallen. I think that we are close to the one with the white horses, with Krishna as the charioteer. The sound of the infinitely energetic Gandiva can be heard. From the omens that manifest themselves before me, Arjuna will kill Saindhava before the sun has set. Go slowly and preserve the strength of the horses. Proceed towards the army of the enemy. That is where the armoured ones are, with Suyodhana at the forefront. The Kambojas are indomitable in battle. They are armoured and are the performers of cruel deeds. There are armed Yavanas, wielding bows and arrows. There are Shakas, Kiratas, Daradas, Barbaras and Tamraliptakas. There are many other mlecchas, with diverse weapons in their hands. All of them are stationed with their faces towards me, wishing to fight. This is an extremely terrible fortress, with chariots, elephants and infantry. But consider that we have already passed through this and have slain them.'

'"The charioteer replied, 'O Varshneya! O one who has truth as his valour! Know that I have no fear, even if the extremely enraged son of Jamadagni[245] were to be stationed before us now. O mighty-armed one! Even if it were to be Drona, best among rathas, or Kripa, or the lord of Madra, I have no fear as long as I am under your protection. O destroyer of enemies! You have already vanquished many of them in battle. I have never exhibited any fear in battle. O brave one! Why should I show it now, in this battle with a trifle?[246] O one with a long life! Which route shall I take to reach Dhananjaya? O Varshneya! Whom are you angry with? To whom has death presented itself? Who have made up their minds to go to Yama's residence today? You are like death at the end of a yuga and exhibit your valour in battle. On witnessing this valour, which

warriors will run away? O mighty-armed one! Who are the ones whom King Vaivasvata[247] has remembered today?'

'"Satyaki said, 'Like Vasava against the danavas, I will slay the ones with the shaved heads and fulfil my vow. Take me towards the Kambojas. Having caused carnage among them today, I will swiftly go to Pandava. The Kouravas, together with Suyodhana, will witness my valour today. O charioteer! I will afflict all the soldiers and kill the ones with the shaven heads. In the battle today, I will shatter the soldiers of the Kouravas. Having heard many kinds of lamentations, Suyodhana will be satisfied. Today, in the battle, I will show my preceptor, the great-souled one with the white horses, who is foremost among the Pandavas, the path that he has indicated to me. Thousands of foremost among warriors will be slain by my arrows today. On witnessing this, King Duryodhana will suffer from repentance. I will release supreme arrows today, using the dexterity of my hands. The Kouravas will behold my bow, like a circle of fire. My arrows will make copious quantities of blood flow from their limbs. On witnessing the slaughter of the soldiers, Suyodhana will suffer from repentance. In my angry form, I will slay the best of the best today. Today, Suyodhana will think that the world has two Arjunas. In the battle today, thousands of kings will be killed by me. On witnessing this, King Duryodhana will repent the great battle. Today, I will show my affection and devotion to the great-souled Pandavas. I will kill thousands of kings and show the king.'"[248]

'Sanjaya said, "Thus instructed, the charioteer urged Yuyudhana's supreme horses, which were trained and well skilled. Those horses had the complexion of the moon and he urged them to their greatest speed. They possessed the speed of the wind, or of thought, and seemed to devour the sky as they quickly sped to the spot where the Yavanas were. As he reached that army, without retreating, they exhibited the dexterity of their hands and enveloped Satyaki with many showers of arrows. O king! But before those arrows could reach him, Satyaki used his powerful arrows with drooping tufts to sever those arrows and other weapons. He then used extremely sharp arrows that were gold-tufted, with the feathers of vultures, to sever the heads and arms of the Yavanas. Some of those arrows penetrated the armour made out of steel and brass and passing through the bodies, penetrated the earth in every direction. In the battle, the mlecchas were slaughtered by the brave Satyaki. Hundreds of them lost their lives and fell down on the ground. The bow was drawn back to its full extent and an incessant stream of arrows was shot. He afflicted and oppressed them and killed five, six, seven and eight Yavana's with a single arrow. O lord of the earth! Thousands of Kambojas, Shakas, Shabaras, Kiratas and Barbaras fell down and the earth was full of mire made out of flesh and blood. Shini's descendant caused a great destruction among your forces. The earth was strewn everywhere with the helmets of bandits[249] and their severed and shaved heads, which looked like birds without feathers. The field of battle was resplendent, with blood and wounds on the limbs of torsos that were strewn in every

direction, like the sky covered with coppery clouds. The arrows had excellent joints and were like the vajra or thunder to the touch. Horses and carts were destroyed and scattered around on the ground. The few that were left were scattered. They sought to protect their lives and were bereft of their senses. O great king! In that battle, those armoured ones were vanquished by Yuyudhana. They used their whips to urge the parshnis and horses to adopt the greatest speed and run away in different directions. O descendant of the Bharata lineage! In that battle, he drove away the invincible Kamboja soldiers, the soldiers of the Yavanas and the great army of Shakas. Thus did Satyaki, the tiger among men for whom truth was his valour, defeat those on your side. He was delighted and urged his charioteer to proceed. O lord of the earth! On seeing that he was advancing as the one who was protecting Arjuna's rear, the charanas were delighted, and together with those on your side, honoured him."'

CHAPTER 1073(96)

'Sanjaya said, "Having defeated the Yavanas and the Kambojas, Yuyudhana, supreme among rathas, passed through the midst of your soldiers and headed towards Arjuna. That tiger among men possessed arrows as his teeth. His colourful armour was like a picture. He was like a tiger slaying deer and terrified the soldiers. As he traversed along the path on his chariot, he fiercely brandished his bow. It was extremely powerful and had a golden back. It was decorated with golden moons. His armlets and helmet were golden and he was covered in golden armour. The brave one possessed a supreme golden standard that was as resplendent as Meru's summit. In the battle, the circle of his bow had energy like that of the sun with its rays. He was like the sun when it has arisen in the autumn and, among those men, was as resplendent as the sun. The bull among men had the shoulders of a bull. He was brave and had the eyes of a bull. He penetrated the midst of your soldiers, like a bull in the midst of cattle. He was like a maddened elephant, advancing against another maddened elephant. He was like an elephant with shattered temples, stationed in the midst of a herd. Those on your side advanced against him in the battle, as if they wished to be killed by a tiger. He passed through Drona's army and through the impenetrable army of Bhoja. He passed through the ocean that was Jalasandha and through the army of the Kambojas. He crossed through that ocean of soldiers and escaped from the makara that was Hardikya.

'"Satyaki was then surrounded by extremely enraged rathas from your side. There were Duryodhana, Chitrasena, Duhshasana, Vivimshati, Shakuni, Duhsaha, the youthful Durmarshana, Kratha and many other brave and invincible ones who were armed. As Satyaki proceeded, they angrily followed him from behind. O venerable one! A great uproar then arose amidst your soldiers. It was like the ocean agitated by the force of the wind during the night of the full moon or the new moon. The bull among the Shini lineage glanced at all those who were advancing against him. He laughed and addressed

his charioteer, 'Advance slowly. This army of Dhritarashtra's son is advancing against me. It is swiftly headed in my direction, with elephants, horses and infantry. O charioteer! All the directions are resounding with the roar of chariots. The earth, the firmament and the ocean are trembling. O son! In this great battle, I will counter this ocean of soldiers, like the shoreline resisting the abode of the waters, when it swells at the time of the full moon. O charioteer! Behold my valour in this great battle, like that of Indra. I will pierce the soldiers of the enemy with sharp arrows. Behold. In the battle, I will slay the infantry, horses, rathas and elephants and pierce their bodies with thousands of my arrows that are like the fire.' While the infinitely energetic Satyaki was speaking in this way, the soldiers quickly approached him, wishing to fight. 'Kill. Attack. Stay. Watch. See.' These were the words those brave ones spoke. Satyaki killed three hundred horses and four hundred elephants with his sharp arrows. The encounter that ensued between him and those archers was tumultuous and led to the destruction of men, like the famous battle between the gods and the asuras. O venerable one! Your son's soldiers were like a mass of clouds. However, Shini's grandson received them with arrows that were like venomous serpents. O great king! Without any fear, in that battle, the valiant one shrouded them with a net of arrows and killed many on your side. O Indra among kings! The spectacle that I witnessed there was supremely wonderful. Not a single one of Satyaki's arrows was unsuccessful. That large ocean of soldiers was full of chariots, elephants and horses and also full of foot soldiers and was forced to stand still when it encountered Shini's descendant as the shoreline. The terrified men, elephants and steeds in your army advanced and were slain in every direction by the arrows. They roamed around there, like cattle afflicted by the winter. We did not see any infantry, chariots, elephants, riders and horses that were not pierced by Yuyudhana's arrows. O king! Not even Phalguna had caused such carnage amongst the army, as was caused by Satyaki. O king! O bull among the Bharata lineage! Shini's grandson surpassed Arjuna in the battle.

'"King Duryodhana pierced Satvata with three arrows, pierced his charioteer and struck his four horses with four arrows. He then pierced Satyaki with three arrows and again struck him with another eight. Duhshasana pierced the bull among the Shini lineage with sixteen arrows, Shakuni with twenty-five, Chitrasena with five and Duhsaha pierced Satyaki in the chest with fifteen arrows. O great king! The tiger among the Vrishni lineage was thus struck by their arrows and pierced each of them back with three arrows. The supremely energetic one severely pierced them. Shini's descendant was dexterous and brave and roamed around in that battle, like a hawk. He severed Soubala's bow and his arm-guard. He pierced Duryodhana between the breasts with three arrows. The bull among the Shini lineage pierced Chitrasena with a hundred arrows, Duhsaha with ten and Duhshasana with twenty. O lord of the earth! Your brother-in-law[250] picked up another bow and pierced Satyaki with eight arrows,

following this up with another five. O king! Duhshasana pireced Satyaki with ten arrows, Duhsaha with three and Durmukha with twelve. O descendant of the Bharata lineage! Duryodhana pierced Madhava with seventy-three arrows and then used three sharp arrows to pierce his charioteer. All those brave maharathas made their efforts and Satyaki pierced them back with five arrows each. O lord! He used a broad-headed arrow to kill your son's charioteer[251] and bring him down on the ground from the chariot. O king! O lord of the earth! When the charioteer was killed, the horses that had the speed of the wind and the soldiers bore the chariot away from the field of battle. O descendant of the Bharata lineage! On seeing that the king's chariot was running away, hundreds of your soldiers fled. Satyaki enveloped them with sharp arrows that were gold-tufted and had been sharpened on stone. In every direction, he drove away all your soldiers. O king! Satyaki then advanced towards the chariot of the one with the white horses. He released arrows and protected himself and his charioteer and those on your side honoured him."'

CHAPTER 1074(97)

'Dhritarashtra said, "Shini's descendant proceeded towards Arjuna, crushing that large army. O Sanjaya! What did my shameless sons do? When they confronted death in that battle, how did they hold up their spirits? The conduct of Shini's descendant is like that of Savyasachi. In the midst of the soldiers, how could the kshatriyas bear to be defeated? How did the immensely illustrious Satyaki pass through them in that battle? O Sanjaya! As long as my sons were alive there, how could Shini's descendant progress in that battle? Tell me everything in detail. O son![252] What I have heard from you, about the clash between one and many, with maharathas on the side of the enemy, is extremely wonderful. I think that destiny must be against my sons and they suffer from ill fortune, since they are being slain in the battle by the great-souled Satvata. O Sanjaya! A single one is sufficient to counter my entire army. When Yuyudhana is angry, let all the Pandavas remain standing.[253] He has vanquished Drona, who is accomplished and unassailable in fighting, in the battle. Satyaki will kill my sons, like a lion against large numbers of deer. There were many brave warriors, Kritavarma and the others. But in the battle, they were incapable of fighting with that bull among men and he will kill them. Phalguna himself was incapable of fighting in the way that Shini's immensely illustrious grandson fought."

'Sanjaya replied, "O king! All this has happened because of Duryodhana's evil counsel and deeds. O descendant of the Bharata lineage! Listen attentively to what I am telling you. On your son's instructions, the samshaptakas returned, having made up their minds to fight to their utmost. There were three thousand riders, with Duryodhana at the forefront—Shakas, Kambojas, Bahlikas, Yavanas, Paradas, Kunindas, Tanganas, Ambashthas, Pishachas and those from mountainous regions. They attacked Shini's

descendant, like insects towards a flame. They were joined by rathas from the mountainous regions, those who fought with stones. O king! Five hundred such brave ones attacked Shini's descendant. There were one thousand rathas and a hundred maharathas. There were one thousand elephants and two thousand horses. Those maharathas showered many different kinds of arrows. In that battle, infantry attacked Shini's descendant. O descendant of the Bharata lineage! O great king! Duhshasana urged all of them to surround Satyaki and kill him. We witnessed the great and marvellous conduct of Shini's descendant. Without any fear, he single-handedly fought against many. He slew that array of rathas, the army of elephants, all the riders and all those dasyus. He mangled and routed them with his supreme weapons. Many wheels were shattered and beautiful chariot poles were destroyed. Bumpers were fragmented and standards brought down. The earth was strewn with armour and whisks. O venerable one! There were garlands, ornaments, garments and yokes. O descendant of the Bharata lineage! The earth was littered with these, like the sky with planets. O descendant of the Bharata lineage! The best of elephants, with the forms of mountains, were brought down. They were born in the lineages of Anjana, Vamana, Supratika, Mahapadma, Airavata and many other lineages.[254] O king! The best of tuskers were slain in large numbers and lay down there. O king! The best of horses, from Vanayu, mountainous regions, Kamboja and Bahlika breeds, were slain there by Satyaki. There were foot soldiers who had been raised in many different countries, born in many races. Hundreds and thousands of them were killed there by Shini's descendant.

'"When the soldiers confronted death in this way, Duhshasana spoke to the dasyus. 'Return. You are not those who are familiar with dharma.[255] Why are you running away without fighting?' On seeing that they did not listen, your son, Duhshasana, urged the brave ones from the mountainous regions, the ones who fought with stones. 'You are skilled in fighting with stones and Satyaki is not familiar with this. You know about fighting with stones. Use that mode to kill the one who desires to fight. None of the Kurus are skilled in fighting with stones. Do not be frightened. Attack. Satyaki will not be able to approach you. Those mountain-dwellers raised boulders that were like elephant cubs, and desiring death, advanced against Yuyudhana. Others hurled those at him, wishing to kill Satvata. They were urged by your son and hemmed him in from all directions. On seeing them descend on him, desiring to fight with boulders, Satyaki fought against them and released three hundred arrows. Those from the mountainous regions rained down a tumultuous shower of boulders. However, the bull among the Shini lineage countered these with iron arrows that were like serpents. These shattered the boulders and the fragments shone like fireflies. O venerable one! Some of these slew the soldiers and sounds of lamentation arose. O king! There were five hundred brave ones with giant boulders raised. Their arms were severed and fell down on the ground. Other brave ones who fought with stones were stationed there. Many thousands of these

were slain and it was extraordinary. The foremost among them again attacked, showering boulders from every direction. They held iron in their hands. There were Daradas with spears in their hands and Khasas and Tanganas. There were Ambashthas and Kunindas. They were enraged and Satyaki was also wrathful. The immensely strong one released iron arrows and countered them. With his sharp arrows, he shattered those boulders in the sky. O king! This produced a noise that made elephants, horses, rathas and infantry run away. Struck by shards from those boulders, powerful and armoured men were incapable of remaining there and roamed around. The remaining elephants[256] were covered with blood. Their heads and frontal globes were shattered. They ran away from Yuyudhana's chariot. O venerable one! A great noise arose among your soldiers when they were afflicted by Madhava, like that of the fierce ocean.

'"On hearing this tumultuous sound, Drona told his charioteer. 'O charioteer! In this battle, maharatha Satvata is angry. As he roams around in the encounter, like Death, he is shattering the soldiers in many ways. O charioteer! Take the chariot to the spot where the tumultuous sound has arisen. There is no doubt that Yuyudhana is fighting with the mountain-dwellers. It is there that all the rathas are being destroyed and the horses are running away. The foot soldiers are bereft of their armour. They are wounded and are falling down. In that melee, the charioteers can no longer control their horses.' Having been thus addressed by Bharadvaja's intelligent son, the charioteer spoke to Drona, supreme among those who wielded weapons. 'O one with a long life! The Kourava soldiers are running away, in every direction. Behold. The warriors have been shattered and are fleeing here and there. The brave Panchalas and Pandavas have united. They are attacking us from every direction, wishing to kill you. O destroyer of enemies! The time has come for you to decide what must be done. Should we remain here, or should we advance further, towards where Satyaki is proceeding?' O venerable one! Thus did he speak to Bharadvaja's son. At that time, Shini's descendant was seen, killing many different kinds of rathas. In the encounter, those on your side were killed by Yuyudhana. They abandoned Yuyudhana's chariot and fled towards Drona's army. All of them were terrified and fled towards Drona's chariot. With other rathas, Duhshasana had already retreated there earlier."'

CHAPTER 1075(98)

'Sanjaya said, "On seeing that Duhshasana's chariot was stationed near his, Bharadvaja's son spoke these words to Duhshasana. 'O Duhshasana! Why are all these rathas running away? Is the king well and is Saindhava still alive? You are a prince and your brother is a maharatha. Why are you running away from the battle? Accept the status of heir apparent.[257] You have yourself brought on this great enmity with the Panchalas and Pandavas. In the battle, how can you be frightened of the single-handed Satyaki? In the gambling match in earlier times, when you grasped the dice, did you not

know that they would become terrible arrows in the future, like venomous serpents? Your words towards the Pandavas were especially hateful. You were the cause of the hardships that Droupadi faced in earlier times. Where is that insolence, pride and swagger about valour now? You enraged the Parthas, who are like venomous serpents. Why are you running away now? The army of the Bharatas is sorrowing now, as is King Suyodhana. He has a harsh brother, who is now intent on running away. O brave one! The army is shattered and is afflicted by terror. There is no doubt that you should resort to the strength of your arms and protect it now. But you are abandoning the fight in fright now and are delighting the enemy. O destroyer of enemies! You are the leader of your army and are fleeing. When the refuge is itself frightened, which other terrified person will remain stationed in the battle? O unblemished one! You are fighting with the single-handed Satvata now. Even then, your mind turns towards flying from the field of battle. O Kourava! What will you do when you behold the wielder of Gandiva, Bhimasena and the twins in the battle? In a battle, Phalguna's arrows are like the sun and the fire in their energy. Satyaki's arrows are equal to those and you are terrified and are running away from those. In that event, let there be peace and hand over the earth to Dharmaraja. Have peace with the Pandavas before Phalguna's iron arrows, which are like snakes that have cast off their skins, penetrate your body. Have peace with the Pandavas before the great-souled Parthas kill one hundred of your brothers in battle and fling them down on the ground.[258] Have peace with the Pandavas before King Yudhishthira, Dharma's son, and Krishna, who prides himself in battle, are enraged. Have peace with the Pandavas before the mighty-armed Bhima penetrates the large army and grasps your brothers. This is what Bhishma told your brother Suyodhana earlier. "O amiable one! The Pandavas cannot be vanquished in battle. Have peace with the Pandavas." But your wicked brother, Suyodhana, did not act accordingly. Therefore, resolve to fight and endeavour to battle with the Pandavas. Swiftly go on your chariot to the spot where Satyaki is stationed. O descendant of the Bharata lineage! Without your presence, the army will be driven away. Truth is Satyaki's valour. For your own sake, fight with him in the battle.' Having been thus addressed, your son did not say anything in reply. He pretended not to have heard what had been said and went to the spot where Satyaki was.

'"He was accompanied by a large army of mlecchas who did not retreat. Having approached Yuyudhana in the battle, he sought to fight with him. Drona, foremost among rathas, angrily advanced against the Panchalas and the Pandavas, using a medium speed. In that battle, Drona penetrated the Panchala array. He drove away those warriors, in hundreds and thousands. O great king! Drona proclaimed his name in the battle and caused great carnage among the Pandus, Panchalas and Matsyas. The radiant Viraketu, the son of Panchala, attacked him. He pierced Drona with five arrows that had drooping tufts. He pierced his standard with one and his charioteer with

another seven. O great king! What I witnessed in that encounter was extraordinary. Despite his violence, Drona could not approach Panchala in that battle. O venerable one! O king! On seeing that Drona had been checked in that battle, all the Panchalas[259] desired the victory of Dharma's son and surrounded him from all sides. O king! They enveloped Drona with arrows that were like fire, extremely thick javelins and many kinds of weapons. O king! But in every direction, Drona destroyed those masses of arrows, like a giant cloud in the sky, driven away by the wind. The destroyer of enemy heroes then released an extremely terrible arrow, which was like the sun and the fire, towards Viraketu's chariot. O king! That arrow penetrated the descendant of the Panchala lineage and quickly entered the earth, like a flaming and red mountain.[260] The descendant of the Panchala lineage swiftly fell down from the chariot, like a giant *champaka* tree that has been shattered by the wind and has fallen from a mountain top. When that prince, immensely strong and a great archer, was killed, the Panchalas quickly surrounded Drona from every direction. O descendant of the Bharata lineage! Chitraketu, Sudhanva, Chitravarma and Chitraratha were stricken with grief on account of their brother. They attacked and unitedly fought against Bharadvaja's son. They released showers of arrows, like clouds at the end of the summer. He was struck in many ways by these maharatha princes. Those princes were angry in the battle. But he deprived them of their horses, charioteers and chariots. The immensely illustrious one then used other extremely sharp and broad-headed arrows to sever and bring down their heads, as if he was plucking flowers. O extremely radiant king! Slain, they fell down on the ground from their chariots. They were like daityas and danavas, in the ancient battle between the gods and the asuras.

'"Those maharatha Panchalas were like the gods. On seeing that they had been killed, Dhrishtadyumna became extremely angry and tears flowed from his eyes. In that battle, he angrily advanced towards Drona's chariot. O king! In that battle, Drona was enveloped by Panchala's[261] arrows and on seeing this, great sounds of lamentation suddenly arose. But though he was enveloped in many ways by the great-souled Parshata, Drona was not distressed and smilingly, continued to fight. O great king! Panchala became senseless with rage and wrathfully struck Drona in the chest with ninety arrows with drooping tufts. Bharadvaja's powerful and immensely illustrious son was severely wounded. He lost his senses and sat down on the floor of his chariot. On seeing him in that state, the valiant Dhrishtadyumna cast aside his bow. The brave one quickly grasped a sword. O venerable one! The maharatha quickly descended from his chariot and swiftly ascended the chariot of Bharadvaja's son. His eyes were red with rage and he wished to sever his[262] head from his body. Meanwhile, the immensely strong Drona regained his senses and grasped a bow. O king! He pierced him with *vaitastika* arrows[263] that were meant to be used for fighting at close quarters. O king! In

that battle, maharatha Dhrishtadyumna was struck by vaitastika arrows that are meant for fighting at close quarters. These were known to Drona and they weakened Dhrishtadyumna. Having been struck by many such arrows, the immensely strong one quickly descended from the chariot. The brave one's speed had been baffled. The brave one ascended his own chariot and grasped a giant bow. In that encounter, maharatha Dhrishtadyumna pierced Drona. O great king! The clash between them was marvellous and large numbers of beings applauded it, the kshatriyas, as well as other soldiers present there. O king! The Panchalas loudly exclaimed, 'There is no doubt that, having engaged in this encounter, Drona will be subjugated by Dhrishtadyumna.' In that battle, Drona quickly brought down the head of Dhrishtadyumna's charioteer, like a ripe fruit from a tree. O king! The great-souled one's horses ran away. When they had run away in the battle,[264] the powerful one drove away the Panchalas and the Srinjayas. Bharadvaja's powerful son defeated the Pandus and the Panchalas. The scorcher of enemies re-established his vyuha and stationed himself there. O lord! The Pandavas evinced no interest in defeating him in the battle."'

CHAPTER 1076(99)

'Sanjaya said, "O king! Meanwhile, Duhshasana attacked Shini's descendant. He showered thousands of arrows, like a cloud pouring down rain. He pierced Satyaki with sixty arrows, and yet again with sixteen. But in that battle, he could not make him tremble. He[265] was like Mount Mainaka. The brave one covered Duhshasana with a severe storm of arrows. It was as if a spider had got a mosquito[266] within its strands. On seeing that Duhshasana was afflicted by hundreds of arrows, the king[267] urged the Trigartas to advance towards Yuyudhana's chariot. Those performers of evil deeds approached near Yuyudhana. There were three thousand Trigartas, skilled in fighting. They surrounded him with a large army of chariots. They had resolved to fight and had sworn to be samshaptakas.[268] They advanced in that battle and released showers of arrows. Five hundred foremost warriors were stationed at the forefront of that array. But the supreme one of the Shini lineage quickly uprooted, brought down and killed them with his arrows. They were like giant trees that had been shattered by the force of a violent wind. O lord of the earth! Many chariots and standards were shattered. Horses with golden harnesses fell down on the ground. O great king! The arrows released by Shini's descendant made them flow with blood and they were as beautiful as flowering kimshukas. In that battle, those on your side were slaughtered by Yuyudhana. They could not find a protector, like elephants that have sunk into a swamp. All of them fled towards Drona's chariot. They were like giant serpents, penetrating a hole, because of fear of the king of the birds.[269] The brave one killed five hundred warriors with arrows that were like venomous serpents and then slowly advanced towards Dhananjaya's

chariot.

'"As that best of men was advancing, your son, Duhshasana, quickly pierced him with nine arrows that had drooping tufts. The great archer[270] pierced him back with five sharp arrows that were gold-tufted and had the feathers of vultures. O great king! O descendant of the Bharata lineage! Duhshasana laughed and pierced Satyaki with three arrows, and yet again with five. Shini's descendant pierced your son with five arrows. In that battle, he severed his bow and while smiling, proceeded towards Arjuna. Duhshasana became angry. As the brave one from the Vrishni lineage was proceeding, he wished to kill him and hurled a javelin that was entirely made out of iron at him. O king! Your son hurled that terrible javelin. But Satyaki used sharp arrows tufted with heron feathers to shatter it into a hundred fragments. O lord of men! Your son then grasped another bow. He pierced Satyaki with ten arrows and roared like a lion. In that encounter, Satyaki became enraged and confounded your son. He struck him between the breasts with arrows that were like the flames of fires. He again pierced him with ten sharp and pointed arrows that were completely made out of iron. Duhshasana pierced Satyaki back with twenty arrows. O great king! Satvata pierced him between the breasts with three arrows that were extremely powerful and had drooping tufts. The maharatha used some sharp arrows to kill his mounts and extremely angry, slew his charioteer with arrows with drooping tufts. He severed his bow with a broad-headed arrow and his arm-guard with another five. The one who was skilled in the use of supreme weapons then used a couple of broad-headed arrows to sever his standard and the pole of his chariot. He then used sharp arrows to bring down the two parshnis. His[271] bow was severed. He was without a chariot. His horses were slain. His charioteer was killed. The general of the Trigartas then picked him up on his own chariot. O descendant of the Bharata lineage! Shini's descendant followed him for some time. But remembering Bhimasena's words, the mighty-armed one did not kill him. O descendant of the Bharata lineage! In the assembly hall and in everyone's presence, Bhimasena had sworn to kill your sons in battle. O lord! O king! Thus did Satyaki vanquish Duhshasana in that encounter and quickly proceeded along Dhananjaya's route."'

CHAPTER 1077(100)

'Dhritarashtra asked, "Were there no maharathas among my soldiers who could kill or stop Satyaki on his journey? Truth is his valour. In that battle, he single-handedly accomplished deeds that were like those of the great Indra against the danavas. In a battle, he was Shakra's equal in strength. Or is it the case that Satyaki's route was empty? Single-handedly, the bull among men drove away many soldiers. How did Shini's great-souled descendant single-handedly overcome the many who attacked him and wished to fight with him? O Sanjaya! Tell me all this."

'Sanjaya replied, "O king! The soldiers prepared themselves, with chariots, elephants,

horses and infantry. Your soldiers were tremendous and it was like the end of a yuga. O one who gives honours! Your entire army was assembled. It is my view that an assemblage like this has never been seen in the world. O lord of the earth! The gods and the assembled charanas said, 'A vyuha like the one Drona has formed at the time of Jayadratha's death will never again be seen.' There was a terrible roar, like that of the oceans. In that battle, those large numbers of soldiers rushed against each other in waves. O supreme among men! There were many kings, hundreds and thousands, who had assembled on your side and that of the Pandavas. Those brave ones were angry. They were the performers of firm deeds in battle. A great and tumultuous sound arose and it made the body hair stand up. O venerable one! Bhimasena, Dhrishtadyumna, Nakula, Sahadeva and Pandava Dharmaraja exclaimed, 'Come. Strike. Attack with force. The brave Madhava and Pandava have penetrated into the forces of the enemy. Swiftly act, so that they can advance towards Jayadratha's death with ease.' Thus did they urge the soldiers. 'If they are vanquished, the Kurus will have succeeded in their objective and we will have been been defeated. Unite and quickly agitate this ocean of soldiers, like extremely forceful winds against the ocean.' O king! They were goaded by Bhimasena and Panchala.[272] In the battle, they killed the Kouravas, ready to give up their beloved lives. They were greatly energetic and desired death from weapons in that battle, for the sake of heaven and for the sake of their friends. They were not interested in protecting their lives. O king! In similar fashion, those on your side desired great fame. The noble ones desired to fight and remained stationed in the battle. A tumultuous battle commenced and it gave rise to great fear. Having killed all the soldiers, Satyaki proceeded towards Arjuna. In every direction in that battle, the colourful rays of the sun illuminated the armour and rebuffed the sight of the soldiers who sought to strike back. O great king! In similar fashion, without any fear, Duryodhana made efforts to immerse himself in the great army of the Pandaveyas. O descendant of the Bharata lineage! There was a fierce clash between them and him. There was a great destruction among all the soldiers."

'Dhritarashtra said, "O charioteer! When he advanced against those soldiers, he must himself have confronted great hardships. I hope he did not turn his back on the battle. It seems to me that the encounter between the one and the many must have been unequal, especially because the single one was a king.[273] Duryodhana has been reared in great happiness. He is also the lord of prosperity and of men. When he single-handedly confronted many, I hope he did not retreat."

'Sanjaya replied, "O king! O descendant of the Bharata lineage! Listen to the extraordinary battle that your son fought, one against many. Listen. I will describe it. In that battle, Duryodhana suddenly descended on the Pandava soldiers and agitated them like an elephant, as if he was an elephant among lotuses. O Kourava! On seeing that your son was acting in this way against the army, the Panchalas, with Bhimasena at the

forefront, attacked. He[274] pierced Bhimasena with ten arrows, each of Madri's sons with three, Virata and Drupada with six each and Shikhandi with one hundred. He pierced Dhrishtadyumna with twenty, Dharma's son with seven, the Kekayas with ten and each of Droupadi's sons with three arrows. In that battle, like an angry Yama against beings, he used his fierce arrows to bring down hundreds of other warriors, elephants and rathas. As he affixed and released arrows, his bow was seen to be stretched into a continuous circle. He killed the enemy with the skill and strength of his weapons. He killed the foes with his giant bow that possessed a golden back. O venerable one! The eldest of the Pandavas[275] used a couple of broad-headed arrows to sever his bow into three fragments and pierced him with many sharp and excellent arrows. But having touched the armour, they shattered and penetrated the earth. The delighted Parthas surrounded Yudhishthira, like the rejoicing gods and maharshis around Shakra, when Vritra had been killed. At this, King Duryodhana picked up a firmer bow and asked the Pandava king to wait. When your maharatha son spoke and advanced against the king, the Panchalas, desiring victory, cheerfully counter-attacked. Wishing to protect him,[276] Drona received the warring Pandavas. He was like a mountain receiving rain from a cloud that has been stirred up by a violent wind. O king! There was a loud noise in that battle and it rose above everything else. It was as if Rudra was sporting, when he destroys all living beings."'

CHAPTER 1078(101)

'Sanjaya said, "O great king! In the afternoon, there was again an encounter between Drona and the Somakas. It was accompanied by a sound that was like that of clouds thundering. The foremost among men[277] was stationed on a chariot with red horses. He attacked the Pandus in that battle, resorting to a medium speed. The immensely strong and great archer was engaged in what would bring you pleasure. He was born from a supreme pot.[278] O descendant of the Bharata lineage! He used sharp arrows with colourful tufts and struck down the best of warriors. O king! Bharadvaja's powerful son seemed to be sporting in that battle.

'"Maharatha Brihatkshatra from Kekaya, the eldest of five brothers and brave and indomitable in battle, advanced against him. He released sharp arrows and severely shrouded the preceptor. He was like a mighty cloud that releases rain on Gandhamadana. O great king! At this, Drona became extremely angry. He released seventeen arrows that were gold-tufted and had been sharpened on stone. Those terrible arrows were released from Drona's bow and were like venomous serpents. However, in the battle, he cheerfully sliced down each of them with ten of his own arrows. On beholding his dexterity, the best of the brahmanas laughed and dispatched eight arrows that had drooping tufts. On seeing these arrows released from Drona's bow swiftly

descend on him, he severed those arrows with firm and sharp arrows of his own. O great king! Your soldiers were astounded at this. They beheld Brihatkshatra perform an extremely difficult deed. O great king! Drona also applauded Kekaya's special act. In that battle, the greatly ascetic one then invoked the divine and invincible brahmastra. O king! But in that battle, the mighty-armed Kekaya released his own brahmastra and countered it. Having destroyed the weapon of Bharadvaja's son in that encounter, he pierced the brahmana with sixty arrows with gold tufts that had been sharpened on stone. At this, Drona, best among men, released an iron arrow. O supreme among kings! This penetrated his armour and entered the ground, like a cobra penetrating a termite hill when it is released. In that battle, the arrow penetrated Kekaya and entered the earth. O great king! He was thus severely pierced by Drona, knowledgeable about weapons, and became overcome by great rage. He dilated his beautiful eyes and pierced Drona with seventy arrows that were gold-tufted and had been sharpened on stone. With a broad-headed arrow, he struck the charioteer in the arms and the chest. O venerable one! Pierced by Brihatkshatra in many ways, Drona released many sharp arrows towards Kekaya's chariot. Drona made maharatha Brihatkshatra anxious. O descendant of the Bharata lineage! O great king! He released sharp arrows towards Kekaya and quickly struck him severely between the breasts. The heart of that tiger among men was shattered and he fell down from his chariot.

'"O king! On the death of the maharatha from Kekaya, Shishupala's son became extremely angry and spoke to his charioteer. 'O charioteer! Go to the spot where the armoured Drona is stationed and is slaughtering all the Kekayas and the Panchalas and their armies.' On hearing his words, the charioteer took the supreme of rathas to Drona, on swift horses that hailed from Kamboja. Dhrishtaketu, bull among the Chedi lineage was extremely proud of his strength and suddenly attacked Drona, like an insect towards a flame. Having attacked, he pierced Drona, his horses, his chariot and his standard with sixty arrows. He again used other sharp arrows, as if against a sleeping tiger. As the powerful king endeavoured in the battle, Drona used a sharp kshurapra arrow to sever his bow in the middle. Shishupala's maharatha son picked up another bow. He again pierced Drona with extremely sharp and firm arrows. The immensely strong Drona killed his horses and his charioteer and pierced him with twenty-five arrows. In that battle, the king of the Chedis was without a chariot and without his bow. He angrily hurled a club towards the chariot of Bharadvaja's son. It was terrible in form and fearsome. It was heavy, completely made out of stone and embellished with gold. On seeing it suddenly descend, Bharadvaja's son brought it down with many thousands of arrows. Bharadvaja's son used arrows to bring the club down onto the ground, like a star with a red garland of clouds falling down from the sky. On seeing that the club had been destroyed, the intolerant Dhrishtaketu quickly hurled a javelin and a spear that was as bright as gold. In that great battle, Drona used his arrows to shatter the javelin

into three pieces. Using his lightness of hand, the immensely strong one also violently severed the spear. He[279] was trying to kill him. In that encounter, Bharadvaja's powerful son wished to kill him instead and released an extremely sharp arrow. The arrow penetrated the armour and the heart of the infinitely energetic one and then penetrated the ground, like a swan entering a pond full of lotuses. O king! Just as an insect is grasped by a hungry blue jay, in that great battle, the brave Drona devoured Dhrishtaketu. When the king of Chedi was killed, his son wished to take up his father's burden. The son was supreme in the knowledge of weapons and was overcome by intolerance. But Drona laughed at him and used his arrows to dispatch him to Yama's eternal abode. The powerful one was like a huge tiger in a large forest, against a young deer.

'"O descendant of the Bharata lineage! The Pandavas were thus being decimated. Jarasandha's brave son himself attacked Drona. O great king! He enveloped Drona with his sharp arrows and swiftly made him invisible, like the sun by clouds. On seeing his dexterity, Drona, the destroyer of kshatriyas, quickly released hundreds and thousands of arrows. In that encounter, Drona, supreme among rathas, remained stationed on his chariot. While all the enemy archers looked on, he enveloped and killed Jarasandha's son.

'"Drona was like Death and devoured whoever dared to approach Drona. He was like death, which grasps all beings when the right time has come. Drona, the great archer, proclaimed his name in that battle. He released many thousands of arrows and stupefied the Pandaveyas. These arrows were gold-tufted, sharpened on stone and were marked with Drona's name. In that battle, in every direction, he slew men, elephants and horses. They were slaughtered by Drona, like Shakra against the great asuras. The Panchalas trembled, like cows afflicted by the cold. O bull among the Bharata lineage! When the soldiers were thus slaughtered by Drona, a terrible uproar arose among the Pandavas. In that encounter, they were confounded by the shower of arrows released by Bharadvaja's son. The maharatha Panchalas were like those whose thighs had been grasped by crocodiles. O great king! The Chedis, the Srinjayas and the Somakas sought to cheerfully fight against Bharadvaja's son and attacked, shouting, 'Drona has been slain. Drona has been slain.' Those tigers among men used their utmost strength against the immensely radiant one. In that encounter, they wished to dispatch Drona to Yama's abode. While those brave ones strove, Bharadvaja's son used arrows that had been sharpened on stone to send them, especially the foremost among the Chedis, to Yama. O descendant of the Bharata lineage! On seeing what had become to the foremost among the Chedis, the Panchalas trembled and were oppressed by Drona's arrows. O venerable one! On witnessing Drona's form and deeds, they loudly called out, in the direction of Bhimasena and Dhrishtadyumna's chariots, 'There is no doubt that this brahmana has performed austerities that are difficult to perform and his conduct is great. He is valiant

in the battle and is consuming the bulls among the kshatriyas. Fighting is the dharma of kshatriyas and supreme austerities that of brahmanas. But an ascetic who is accomplished in learning can burn with his sight. Drona's weapons are like fire to the touch and are penetrating the bulls among the kshatriyas. O descendant of the Bharata lineage![280] There are many who have approached this unassailable and terrible one and have been consumed. The immensely radiant one is using the utmost of his strength, the utmost of his endeavour and the utmost of his spirits. Drona is killing our soldiers and is confounding all the beings.' Kshatradharma was stationed there and heard these words.

'"He used an arrow that was in the shape of a half-moon to sever Drona's bow, with an arrow affixed to it. Drona, the crusher of kshatriyas, became even more enraged. He grasped another radiant bow that was even more forceful. He affixed a sharp arrow to it, one that sparkled, was firm and was capable of destroying a great load. The powerful preceptor pulled the bow back up to his ear and released it. This killed Kshatradharma and penetrated the earth. His heart was shattered and he fell down from the chariot, onto the ground. On the death of Dhrishtadyumna's son, the other soldiers trembled.

'"Maharatha Chekitana then attacked Drona and pierced Drona between the breasts with ten arrows. He used four more to strike his charioteer and four arrows to strike the four horses. The preceptor then pierced his right arm with sixteen arrows, his standard with sixteen arrows and his charioteer with seven. When his charioteer was slain, the horses fled, dragging the chariot away, since in that encounter, they were covered with the arrows of Bharadvaja's son. O venerable one! On seeing that Chekitana's chariot had fled and that his charioteer had been slain, the Panchalas and the Pandavas were overcome by a great fear. O venerable one! In every direction of that battle, Drona drove away the assemblage of brave Chedis, Panchalas and Srinjayas and looked extremely beautiful. His grey hair descended up to his ears. He was dark. He was more than eighty years old. But in that battle, the aged Drona roamed around like one who was only sixteen years old. O great king. As Drona, the destroyer of enemies, fearlessly roamed around in that battle, the enemy regarded him as the one with the vajra in his hand.[281]

'"O great king! O king! The intelligent Drupada spoke. 'This hunter is killing kshatriyas like a tiger against small animals. The evil-minded Duryodhana will obtain the world of the wicked and face hardships there. It is because of his avarice that the bulls among the kshatriyas are being killed in this battle. Hundreds of them are lying down on the ground, like wounded bulls. Their limbs are covered with blood and they have become food for dogs and jackals.' O great king! Having said this, Drupada, the leader of an akshouhini, attacked Drona in that battle, placing the Parthas in front of him."'

'Sanjaya said, "The vyuha of the Pandavas was thus being agitated in every direction. The Parthas, the Panchalas and the Somakas retreated a great distance away. O descendant of the Bharata lineage! A terrible encounter commenced and it made the body hair stand up, like the fierce one that causes the destruction of the universe at the end of a yuga. The powerful Drona roared repeatedly in that battle. When the Panchalas and the Pandus were being slaughtered and decimated in that encounter, Dharmaraja Yudhishthira could not see what should be done. O Indra among kings! He began to think about what might transpire. He looked in all the directions, in the hope of seeing Savyasachi. But Yudhishthira could not see either Partha or Madhava. He could not see that tiger among men, the one with the bull among apes on his banner. Nor could he hear Gandiva's roar and his senses were overcome with dejection. Nor did he see Satyaki, the foremost of rathas among the Vrishnis. Because of these thoughts, Dharmaraja Yudhishthira's limbs became weak. Not being able to see those two bulls among men,[282] he could not find any peace. The immensely illustrious Dharmaraja was afraid that the world would censure him. The mighty-armed one began to think about the chariot of Shini's descendant. 'In the battle, I sent him to follow Phalguna's footsteps. Satyaki, Shini's descendant, is truly someone who dispels the fears of his friends. Earlier, I only had one reason for anxiety and now there are two. I should have news about both Satyaki and Pandava Dhananjaya. I sent Satyaki to follow Pandava's footsteps. In this battle, whom will I send to follow in Satvata's footsteps? If I make efforts to only obtain tidings of my brother and ignore Yuyudhana, the worlds will censure me and say that Dharmaraja Yudhishthira acted only to search for his brother and abandoned Varshneya Satyaki, for whom truth is valour. I am scared of the censure of the world. Therefore, I will send Partha Vrikodara in the footsteps of the great-souled Madhava. The love that I have for Arjuna, the destroyer of enemies, is the same as the one I bear towards Satvata, the brave one from the Vrishni lineage, who is invincible in battle. I have imposed an extremely heavy burden on Shini's descendant. Because of a friend's request, and to enhance his glory, the immensely strong one has penetrated the army of the Bharatas, like a makara in an ocean. I hear a loud noise from the brave ones, who have not retreated and have united to fight against the intelligent and brave one from the Vrishni lineage. It is certain that they are too many and too strong. It seems to me that the time has come for the archer, Pandava Bhimasena, to go to the spot where those two maharathas are. There is nothing on this earth that Bhima cannot withstand. In a battle, he can make efforts and stand up to all the archers on earth. Resorting to the strength of his own arms, he can stand up to all enemies. All of us have resorted to that great-souled one's strength of arms and have returned from the exile in the forest, without being vanquished in a battle. If Bhimasena goes towards Satvata and Pandava, both Satvata and Phalguna will find a protector in the battle. They have

Vasudeva himself as a protector and are skilled in the use of weapons. However, I must be certain and dispel the anxiety. Therefore, I will appoint Bhimasena to follow in Satvata's footsteps. Having done this, I think that I will have made arrangements for Satyaki's protection.' O king! Having thus made up his mind, Yudhishthira, Dharma's son, asked his charioteer to take him to Bhima.

'"On hearing Dharmaraja's words, the charioteer, who was skilled in the handling of horses, drove the chariot, which was decorated with gold, towards Bhima. Having reached Bhimasena, the king remembered the occasion and overcome by dejection, entreated him in many ways. 'He conquered the gods, the gandharvas and the daityas on a single chariot. O Bhimasena! But I do not see the standard of your younger brother.' Bhimasena spoke to Dharmaraja, who had arrived there. 'Never before have I seen, or heard, you overcome by such grief. In earlier times, when we were afflicted by dejection, you were the one who assured us. O Indra among king! Arise! Arise and instruct me about what should be done. O one who gives honours! There is no task that I cannot accomplish. O foremost among the Kuru lineage! Command me and do not have this sorrow in your mind.' The king's face was cheerless.

'"He sighed like a cobra and spoke these words to Bhimasena, his voice choking with tears. 'The blare of the conch shell Panchajanya can be heard, as it is being sounded by an angry and illustrious Vasudeva. It is certain that Dhananjaya, your brother, has now been killed and is lying down. With him slain, it is certain that Janardana is fighting now. The Pandavas obtain their lives on his spirit and his valour.[283] When we are in fear, we turn towards him, like the immortals towards the one with the thousand eyes.[284] The brave one has gone in search of Saindhava and has penetrated the army of the Bharatas. O Bhima! We know about his going and he will not return. Gudakesha is dark and youthful. He is handsome and mighty-armed. He has a broad chest and giant shoulders. He is like a crazy elephant in his valour. His eyes are coppery, like those of a partridge,[285] and extend the fear of the enemies. O fortunate one! O destroyer of enemies! That is the reason for my sorrow. O mighty-armed one! It is because of Arjuna and because of Satvata that my anxiety increases, like a blazing fire into which oblations are repeatedly poured. I cannot see his standard and that is the reason I am afflicted by misery. Know maharatha Satvata to be a tiger among men. That maharatha has followed in the footsteps of your younger brother. O mighty-armed one! I cannot see him and that is the reason I am afflicted by misery. That is the reason Krishna, skilled in fighting, is certainly fighting in this encounter, because that brave one and the valiant Pandava, are no longer alive. O Kounteya! Therefore, if you think this to be your duty, go where Dhananjaya and the immensely valorous Satyaki have gone. O one who knows about dharma! These are my words and I am your elder brother. Know what should be known, that Satyaki is just like Arjuna to you. O Partha! To do that which will bring me pleasure, he has followed Savyasachi. Those tracks are difficult to traverse and

terrible. They cannot be followed by those who have not cleansed their souls.'

'"Bhimasena replied, 'There is a chariot that bore Brahma, Ishana,[286] Indra and Varuna earlier. The two Krishnas have departed on that and they have no reason for fear. But I will bear your words on my head and go. Do not grieve. I will meet those tigers among men and give them your message.'"

'Sanjaya said, "Having spoken those words, he prepared to depart. He repeatedly handed over Yudhishthira to Dhrishtadyumna and the other powerful well-wishers. The greatly powerful Bhimasena spoke to Dhrishtadyumna. 'O mighty-armed one! You know that maharatha Drona will use every means at his disposal to seize Dharmaraja. O Parshata! Once I am gone, there is no task as important to you, and to all of us, as that of protecting the king. Partha has spoken to me in this way and I cannot venture to contradict him. I will therefore go to the spot where Saindhava, who is about to face death, is stationed. It is my duty to unhesitatingly follow Dharmaraja's words. In the battle today, make every effort to protect Partha Yudhishthira. In the encounter, this is the most important of all your tasks.' O great king! Thus addressed by Vrikodara, Dhrishtadyumna replied, 'O Partha! I will do as you desire. Go without any hesitation. Without killing Dhrishtadyumna in the battle, Drona will not be able to seize Dharmaraja, regardless of what efforts he makes in the encounter.' Pandava thus handed over the king to Dhrishtadyumna. He showed his obeisance to his elder and his senior and went towards Phalguna. O descendant of the Bharata lineage! Kounteya was embraced by Dharmaraja, who inhaled the fragrance of his head and pronounced sacred benedictions over him. The mighty-armed Bhimasena was attired in armour and beautiful earrings. The supreme of rathas had armlets and body-armour and arrows. The immensely intelligent one had armour that was made out of black iron and was decorated with gold. He was as beautiful as a cloud tinged with lightning, adorning a mountain. He was well decorated in garments that were yellow, red and white. There was armour around his neck. He was as beautiful as a cloud adorned with Indra's weapon.[287] O lord of the earth! As Bhimasena was about to set out, to fight with your soldiers, Panchajanya's terrible blare was heard again. On hearing that terrible roar, the three worlds were struck with great fear. Dharma's mighty-armed son again spoke to Bhima. 'The foremost one from the Vrishni lineage is blowing fiercely on his conch shell. The king of conch shells is resounding on earth and in heaven. There is no doubt that Savyasachi confronts a great hardship and the wielder of the chakra and the club[288] is fighting with all the Kurus. There is no doubt that the immensely noble Kunti, Droupadi and Subhadra, together with their relatives, are witnessing evil omens now. O Bhima! Swiftly go to the spot where Dhananjaya is. O Partha! I wish to see Dhananjaya and all the directions and the sub-directions are benumbed because of that, and on Satvata's account. Go. Leave!' Thus did he again address Bhimasena. Severely urged by the

brother, the brother who always had the brother's welfare in mind,[289] caused battle drums to be sounded. Bhima blew on his conch shell. He roared like a lion and repeatedly stretched his bow. He displayed his terrible self and suddenly dashed against the enemy.

'"The supreme horses were obedient and fast. They were controlled by Vishoka[290] and possessed the speed of the mind and the wind. They bore him instantly. With his hands, Partha rubbed the string of his bow and stretched it. He crushed and agitated the head of that army. As the mighty-armed one advanced, the brave Panchalas and the Somakas followed him with their soldiers, like the immortals after Maghavan. O great king! The brothers Duhshala, Chitrasena, Kundabhedi, Vivimshati, Durmukha, Duhsaha, Vikarna, Shala, Vinda, Anuvinda,[291] Sumukha, Dirghabahu, Sudarshana, Vrindaraka, Suhasta, Sushena, Dirghalochana, Abhaya, Roudrakarma, Suvarma, Durvimochana and many foremost among rathas, with their soldiers and followers, united and attacked the brave Bhimasena in that battle. On seeing them, the powerful Kounteya Bhimasena forcefully advanced against them, like a lion against small animals. The brave ones there exhibited great and divine weapons and countered Bhima with their arrows, like clouds shrouding a sun that has arisen. But he forcefully passed through them and attacked Drona's array. He showered down arrows on the array of elephants that was in front of him. In a short while, the son of the wind god swiftly drove away that army of elephants in all the directions and pierced them. Terrified by those arrows, they roared, like deer in a forest. All the elephants fled, shrieking in fierce tones. He forcefully passed through them, and again attacked Drona's array.

'"The preceptor checked him, like the shoreline against an advancing ocean. He smiled and struck him on the forehead with an iron arrow. Pandava was resplendent there, like the sun when it casts its rays upwards. The preceptor thought that Bhima would show him reverence and worship him, as Phalguna had done earlier and spoke to Vrikodara. 'O Bhimasena! O immensely strong one! In the midst of the enemy, without vanquishing me in battle, you are incapable of penetrating into the hostile forces. With my permission, your younger brother and Krishna penetrated earlier. But you are incapable of penetrating into this array.' On hearing the words of his preceptor, Bhima was not scared and sighing, spoke to Drona, his eyes coppery red with anger. 'O blind brahmana! In this field of battle, it cannot be that Arjuna has penetrated with your permission. He is invincible, even against one of Shakra's special army. If he showed you supreme worship, that was only for the sake of honouring you. But I am not Arjuna. O Drona! I am the angry Bhimasena, your enemy. We look upon you as our father, our preceptor and our relative, and ourselves as your sons. Thinking in this way, all of us have always bowed down before you. But it is evident that you have uttered contrary words against us today. If you think of yourself as our enemy, let it be that way. If you are like an enemy, Bhima will perform the task that he has to do.' O king! Saying this,

Bhima whirled a club that was like Yama's staff and hurled it towards Drona, who leapt down from his chariot. It uprooted Drona's horses, charioteer, standard and chariot and crushed many other warriors with its energy, like the wind among the trees. The supreme ratha was again surrounded by your sons. Drona, supreme among warriors, ascended another chariot. O great king! The powerful Bhimasena became angry and enveloped the array of chariots that was in front of him with a shower of arrows. Your maharatha sons were struck in that battle. Bhima, whose strength was terrible, fought with the warriors who were desirous of victory.

'"Wishing to kill the descendant of the Pandu lineage, Duhshasana angrily grasped a javelin and hurled it.[292] It was sharp and was completely made out of iron. Thus released by your son, that giant javelin descended. Bhima sliced it into two fragments and it was wonderful. The angry and powerful one then used three arrows to kill Kundabhedi, Sushena and Dirghanetra. Among your brave sons who were fighting, he again slew the valiant Vrindaraka, the extender of the deeds of the Kuru lineage. Bhima again killed three of your sons with three arrows, Abhaya, Roudrakarma and Durvimochana. O great king! Your sons were thus slaughtered by the powerful Bhima, supreme among strikers, and surrounded him from all sides. Kounteya laughed and used other arrows to send your sons, Vinda, Anuvinda and Survarmana to Yama's abode. O bull among the Bharata lineage! Your valiant son, Sudarshana, was quickly pierced in that battle and fell down dead. Within a short period of time, the descendant of the Pandu lineage quickly shattered that army of chariots and drove it away in all the directions. O lord of the earth! They were like deer frightened at the roar of the chariot. Your sons were slaughtered in that battle. All those rathas were afflicted by their fear of Bhimasena and ran away. Kounteya followed that large army of your sons. O king! In that encounter, he pierced the Kouravas from every direction. O great king! Those on your side were killed by Bhimasena. They abandoned Bhima and urging their supreme horses, fled from the battle. The immensely strong Bhimasena vanquished them in that encounter. Pandava roared like a lion and slapped his arms. The immensely strong Bhima made a loud noise with his palms. He passed through those rathas and attacked Drona's array."'

CHAPTER 1080(103)

'Sanjaya said, "He passed through that array of rathas, like the sun through darkness. The preceptor poured down arrows on him and obstructed him with a shower of arrows. He seemed to drink up that torrent of arrows released from Drona's bow, as if through maya. He attacked the brothers[293] and confounded them with his strength. In that battle, those supreme archers were urged to adopt the greatest force by your sons and surrounded him from all sides. O descendant of the Bharata lineage! Having been thus surrounded, Bhima laughed. He raised a terrible club, and roaring like a lion, hurled it

at them. The powerful one released it with force and it crushed them. It was as if Indra's vajra had been hurled by Indra and struck them firmly. O king! Its loud noise seemed to fill up the earth. Its terrible and flaming energy frightened your sons. On seeing that it was descending with great force, covered in energy, all those on your side fled, roaring in lamentation. O venerable one! Its sound was impossible to tolerate. Many men fell down where they stood and so did rathas on chariots. Kounteya, unassailable to enemies, drove them away in that encounter. His force against that army was like that of Suparna,[294] the king of the birds. Such was the action of that leader of leaders of rathas.

'"O great king! Bharadvaja's son attacked Bhimasena. In that battle, Drona checked Bhima with his arrows and suddenly emitted a loud roar, terrifying the Pandus. O great king! An extremely terrible battle commenced between Drona and the great-souled Bhima, like that between the gods and the asuras. Sharp arrows were released from Drona's bow and in that encounter, these slew brave ones in hundreds and thousands. Pandava descended from his chariot with great force. O king! He closed his eyes and attacked Drona on foot, like a bull receiving rain with ease. Thus did Bhima, tiger among men, receive that shower of arrows. The immensely strong one grasped the pole[295] with his hands and hurled it. O king! Drona was quickly thrown down by Bhima in that battle. He mounted another chariot and stationed himself at the mouth of the vyuha. At that time, his charioteer quickly urged the horses. O Kouravya! Bhimasena's act was extraordinary. The immensely strong Bhimasena mounted his own chariot and powerfully attacked your son's army. He crushed the kshatriyas, like a gale uprooting trees. He advanced against the enemy soldiers like a mountain against the force of the waters. He encountered the army of the Bhojas, protected by Hardikya. O king! Bhimasena crushed it in many ways and advanced. O venerable one! He frightened the enemy soldiers by slapping his palms. He could not be defeated by any of those soldiers, like a tiger by a herd of bulls. He passed through the army of Bhojas and also through the army of Kambojas, large numbers of mlecchas and many others who were skilled in fighting.

'"He then saw Satyaki, the bull among men, fighting. On his chariot, Kounteya went there with great force. O great king! Bhimasena wished to see Dhananjaya. In that battle, the descendant of the Pandu lineage passed through all your warriors. He then saw Arjuna, bull among men, fighting there bravely. The valiant one was striving for Saindhava's death. Having seen Arjuna there, he let out a mighty roar. O Kouravya! That mighty roar was heard by Partha. Partha[296] also let out a mighty roar and so did Madhava. O great king! They attacked like bulls. Wishing to see Vrikodara and hearing the roar of the wind god's son, Vasudeva and Arjuna repeatedly roared. O great king! Having heard Bhimasena's roar and that of the archer Phalguna, Yudhishthira, Dharma's son, rejoiced. On hearing those loud roars, the king's sorrow was dispelled. The lord

became assured about Dhananjaya's victory in the battle. While Bhimasena, fierce in battle, was roaring, the mighty-armed Yudhishthira, Dharma's son, smiled.

'"In his heart and in his mind, the supreme among upholders of dharma said the following. 'O Bhima! You have sent me a message and have followed the words of your superior. O Pandava! Someone who is your enemy can never be victorious in a battle. It is through good fortune that Savyasachi Dhananjaya is alive in the battle. It is through good fortune that the brave Satyaki, for whom truth is his valour, is well. It is through good fortune that I have heard the roars of Vasudeva and Dhananjaya. It is through good fortune that Phalguna is alive in this battle, having slain the enemies. He defeated Shakra in an encounter and satisfied the fire god.[297] All of us are alive because of the strength of his arms. It is through good fortune that Phalguna has killed the enemy soldiers and is alive. On a single chariot, he vanquished the nivatakavachas, who were extremely difficult for the gods to defeat.[298] It is through good fortune that Partha is alive. When all the Kouravas assembled to seize the cattle in the capital of Matsya, he defeated them.[299] It is through good fortune that Partha is alive. Through the valour of his arms, he killed fourteen thousand kalakeyas in a great battle.[300] It is through good fortune that Partha is alive. When the powerful king of the gandharvas captured Duryodhana, he defeated him through the valour of his arms.[301] It is through good fortune that Partha is alive. He wears a diadem and garlands. He is powerful and possesses white horses. Krishna is his charioteer. He has always been dear to me. It is through good fortune that Phalguna is alive. Tormented by sorrow over his son, he wished to perform an extremely difficult deed. Wishing to kill Jayadratha, he undertook a pledge. Will Dhananjaya be able to kill Saindhava in the battle? Protected by Vasudeva, will he be able to fulfil his promise? Will I meet Arjuna before the sun has set? Saindhava has always been engaged in ensuring King Duryodhana's welfare. Will he be brought down by Phalguna and delight his enemies? Will King Duryodhana be brought down by Phalguna? Having seen Saindhava in the battle,[302] will his mind turn towards peace? Having seen his brothers killed by Bhimasena in the battle, will the wicked Duryodhana's mind turn towards peace? Having seen many other warriors brought down on the face of the earth, will the wicked Duryodhana suffer from repentance? Will we not obtain peace because of Bhishma alone? Will Suyodhana not have peace to preserve what is left?' O king! He thought about many such things. He was overcome by compassion. However, the terrible battle continued."'

CHAPTER 1081(104)

'Dhritarashtra said, "The immensely strong Bhimasena was roaring and the sound was like that of thundering clouds. Which brave ones surrounded him? O Sanjaya! I do not see anyone in the three worlds who is capable of standing before an enraged Bhimasena

in battle. When he raises his club in a great battle, he is like Death. O son![303] I do not see anyone who can stay in the field of battle. Who will remain stationed in a battle, with the exception of Shatakratu? The wrathful Bhimasena wishes to kill my sons. They have united for Duryodhana's welfare and are stationed in front of him. In front of the conflagaration that is Bhimasena, my sons are like grass. Which brave ones stationed themselves at the forefront of that battle? In that encounter, my sons must have looked upon him as Death. When he acted like Death against all the beings, who surrounded him? When the fire of Bhima raged and consumed my sons, who were the brave ones who attacked him? O Sanjaya! Tell me that."

'Sanjaya replied, "When maharatha Bhimasena was roaring, the powerful Karna emitted a tremendous sound and rushed against him. The powerful one became extremely intolerant and stretched his bow. The powerful Karna wished to exhibit his strength in battle. At the clash between Karna and Bhima, everyone's limbs began to tremble. Both rathas and riders heard the slapping of the palms. In the field of the battle, they heard Bhimasena's terrible roar. The bulls among the kshatriyas thought that the sky and the earth were covered with this sound. The great-souled Pandava roared fiercely again. In that battle, the bows of all the warriors fell down on the ground. O great king! The mounts were extremely distressed and in terror, repeatedly discharged urine and excrement. There were many terrible omens that could be seen. O king! There was a tumultuous clash between Bhima and Karna. Karna struck Bhima with twenty arrows and swiftly pierced his charioteer with five arrows. The immensely strong and swift Bhimasena laughed and pierced Karna back in that battle with sixty-four arrows. Karna, the great archer, shot four more arrows. O king! But before they could reach him Bhima displayed the dexterity of his hands and used arrows with drooping tufts to slice them down into many fragments. At this, Karna enveloped him with many torrents of arrows. The descendant of Pandu's lineage was shrouded by Karna in many ways. However, the maharatha severed Karna's bow in his hand and pierced him with many arrows with drooping tufts. The son of the suta picked up another bow and strung it. The maharatha, the performer of terrible deeds, pierced Bhima in that encounter. Bhima became extremely angry. He powerfully struck the son of the suta in the chest with three arrows with drooping tufts. With those arrows stuck to his breast, Karna looked beautiful. O bull among the Bharata lineage! He was like a mountain with three peaks. Pierced by those supreme arrows, blood began to flow from him, like minerals and red chalk flowing from the slope of a mountain. Severely struck, Karna wavered a little. O venerable one! He then fixed an arrow to his bow and pierced Bhima. He again shot hundreds and thousands of arrows. He was suddenly enveloped by Karna, the one with the firm bow. However, the descendant of the Pandu lineage smiled and quickly severed the string of his[304] bow. With a broad-headed arrow, he dispatched the charioteer to Yama's abode. In that battle, the maharatha deprived the four horses of their lives. O

lord of the earth! With the horses slain, Karna descended from the chariot. The maharatha ascended Vrishasena's chariot. Having vanquished Karna in the battle, the powerful Bhimasena let out a mighty roar that was like the thunder of rain clouds. O descendant of the Bharata lineage! On hearing this roar, Yudhishthira was delighted, since he deduced that Karna had been defeated by Bhimasena.

'"In every direction, the Pandu soldiers blew on their conch shells. On hearing the noises made by the enemy soldiers, those on your side also roared. Partha stretched Gandiva and Krishna blew on his conch shell. But surpassing all this noise, there were the roars emitted by Bhima. O great king! O descendant of the Bharata lineage! All the soldiers heard this. Then those two scorchers of enemies[305] struck each other separately with arrows. However, Radheya struck mildly and Pandava struck powerfully."'[306]

CHAPTER 1082(105)

'Sanjaya said, "When the soldiers had been routed and Arjuna, Satvata and Bhimasena had proceeded towards Saindhava, your son went to Drona. He went on a single chariot and thought about many things. That chariot of your son was fast and was speedily driven. It was as swift as thought and the wind and quickly reached Drona. With eyes that were red with anger, your son spoke these words. 'Arjuna, Bhimasena, the unvanquished Satyaki and many other great maharathas have defeated the soldiers. Those destroyers of enemies are approaching near the king of Sindhu. None of them have been defeated and all of them are proceeding there. O one who gives honours! Even if maharatha Partha has passed by you in the battle, how could Satyaki and Bhima cross you? This is a miracle in this world, like that of the ocean drying up. O foremost among brahmanas! You have been vanquished by Satvata and Arjuna and by Bhimasena. The people are repeatedly talking about this. "How could Drona, skilled in knowledge of war, be defeated?" My ill fortune and destruction in this battle are certain. You, a tiger among men, have been passed by three rathas. This having happened, tell me about what should be done now. O one who gives honours! Think about what should be done about what is left. The time has come. What should we do about the king of Sindhu next? Tell me this and let what you decide be carried out properly and fast.'

'"Drona replied, 'O great king! I have thought a lot about what should be done. Listen to me. Only three Pandava maharathas have passed by us. We should be frightened of those who are at the rear, as well as those who are ahead, but I think it is greater at the place where Krishna and Dhananjaya are. The army of the Bharatas has been attacked both from the front and from the rear. I think that our most important task is to protect Saindhava. O son![307] He is terrified of Dhananjaya and our task should be to protect him. The brave Yuyudhana and Vrikodara have also gone after Saindhava. All of this is the outcome of the gambling match, the result of Shakuni's intelligence. In that assembly

hall, there was no victory, nor was there a defeat.[308] O son! Now that we are immersed in this gambling match today, there will be victory, or there will be defeat. In the assembly of the Kurus, Shakuni indulged in a gambling match with the terrible dice. O son! But those were actually unassailable arrows and they have surrounded the Kurus in many ways now. O lord of the earth! Know the soldiers to be the players and the arrows to be the dice. O king! In this gambling match, Saindhava is certainly the stake. With Saindhava as the stake, you have embarked on a great gambling match with the enemy. O great king! All of us here are ready to give up our lives. In this battle, it should be our task to properly protect Saindhava. O son! In this gambling match, it is certain that there will be victory or defeat. That is the spot where the great archers are protecting Saindhava. Quickly go there yourself and protect the ones who are doing the protecting. I will remain here and send others there. I will restrain the assembled Panchalas, Pandus and Srinjayas.'"

'Sanjaya said, "On the instructions of the preceptor, Duryodhana quickly left with his followers, to accomplish an extremely difficult task.[309] The two Panchalas, Yudhamanyu and Uttamouja, the protectors of the chariot wheels,[310] were passing through the periphery of the army and advancing towards Savyasachi. O great king! Those two had earlier been contained by Kritavarma. O king! They were in search of Arjuna, who had penetrated your army in a desire to fight. Duryodhana engaged in a supreme battle with those two. The powerful descendant of the Bharata lineage quickly engaged with those two spirited brothers. Those foremost of kshatriyas were known as maharathas. They raised their bows and attacked him. Yudhamanyu was extremely angry.[311] He quickly released arrows and pierced your son between the breasts with thirty arrows. O Indra among kings! Duryodhana killed the four horses of the infinitely energetic Panchala and also his two parshnis. With his horses and his charioteer slain in that battle, Yudhamanyu climbed onto his brother's chariot. When he had ascended his brother's chariot, he struck Duryodhana's horses with many arrows. They were killed and fell down on the ground. In that encounter, when the horses were killed, Yudhamanyu quickly used a supreme arrow to sever his[312] bow and arm-guard. When the horses and charioteer were slain, your maharatha son descended from the chariot. He grasped a club and attacked the Panchalas. On seeing that enraged destroyer of enemy cities descend, Yudhamanyu and Uttamouja jumped down from the terrace of the chariot. That supreme chariot was decorated in gold. In that encounter, he[313] used the club to smash the chariot down onto the ground, with its horses, charioteer and standard. Though he killed them, your son's horses had also been killed. His charioteer had been slain. The scorcher of enemies swiftly ascended the chariot of the king of Madra. Those two immensely strong princes, the foremost among the Panchalas, also climbed onto another chariot and advanced towards Dhananjaya."'

'Dhritarashtra asked, "How was the battle between Karna and Bhima, both of whom were immensely strong? In the vicinity of Arjuna's chariot, what was its nature? In the earlier encounter, Karna had been defeated by Bhimasena. How could maharatha Radheya progress against Bhima? In the battle, how did Bhima face the son of the suta, regarded as a maharatha and the foremost among all rathas on earth? Having surpassed Bhishma and Drona, Yudhishthira, Dharma's son, did not fear anyone as much as he did the archer Karna. Thinking of the maharatha, he[314] always lay down in fear. How did Bhima fight with the son of the suta in battle? He never retreated in a battle. He was full of valour and devoted to brahmanas. How did Bhima fight with Karna, foremost among warriors, in the battle? In the encounter near Arjuna's chariot, how did the son of the suta and Vrikodara, fight with each other? Since the son of the suta had earlier been told about the fraternal relationship,[315] he was compassionate. Remembering the word that he had given to Kunti, how did he fight with Bhima?[316] Bhima must have remembered the earlier enmity caused by the suta's son? In the battle, how did the brave one fight with Karna? My son, Duryodhana, was always assured that Karna, the son of the suta, would defeat the united Pandavas in a battle. In the battle, for my wicked son, he was the hope for victory. How did he fight with Bhimasena, the performer of terrible deeds? Using him as a refuge, my sons engendered the enmity with those maharathas. O son! How did Bhima fight with that son of a suta? Having remembered the many hardships that the son of the suta had caused, how did Bhima fight with the son of the suta? The valiant son of a suta conquered the entire world on a single chariot. How did Bhima fight with him? He was born with earrings and armour. How did Bhima fight with that son of a suta in battle? Tell me in detail about the battle that raged between those two and which of the two was victorious. O Sanjaya! You are skilled in narrating."

'Sanjaya said, "Abandoning Radheya, supreme among rathas, Bhimasena attempted to go where the brave Krishna and Dhananjaya were. O great king! As he was leaving, Radheya attacked him and showered down arrows tufted with feathers of herons on him, like a cloud raining on a mountain. The face of Adhiratha's powerful son was as beautiful as a blooming lotus and he challenged the departing Bhima to do battle. Bhimasena could not tolerate Karna's summons to do battle. He did a semicircle[317] and began to fight with the son of the suta. Armoured for the duel, the supreme among all wielders of weapons sought to bring down a great shower of iron arrows that travelled straight. Wishing to kill Karna, he began to tire him out, thinking that this was a means for bringing the quarrel to an end. O venerable one! The angry and intolerant Pandava, scorcher of enemies, showered down many kinds of fierce arrows. His gait was like that of a mad elephant and he showered down those arrows. However, the suta's greatly illustrious son used the maya of his own weapons to devour them. Karna, the great

archer, was greatly honoured because of his knowledge and began to roam around in that battle like a preceptor. As Bhimasena angrily fought, Radheya seemed to smile and taunt the furious and intolerant Vrikodara. In the battle, Kounteya could not tolerate Karna's smile, since all the brave ones were fighting and watching them in every direction. Having approached him, the powerful and angry Bhimasena pierced him between the breasts with vatsadanta arrows, like a giant elephant being goaded. He pierced the charioteer of the son of the suta with well-tufted and sharp arrows and then used seventy-three well-directed arrows to pierce his[318] colourful armour. The brave one enveloped the brave Karna's horses, which were as swift as the wind and were clad in golden harnesses, and pierced each of them with five arrows. O king! Karna released a net of arrows towards Bhimasena's chariot and in a short instant, made Pandava disappear, with his chariot, his standard and his charioteer. O great king! Karna completely covered them with arrows released from his bow. Then Karna used sixty-four arrows to firmly pierce his armour and angrily struck him in the sides with iron arrows that could penetrate the inner organs. But Vrikodara ignored the extremely forceful arrows released from Karna's bow and without any fear, struck the son of the suta. O great king! The arrows released from Karna's bow were like venomous serpents. Though Bhima bore them in that battle, he suffered from no pain. In that encounter, the powerful Bhimasena struck Karna with thirty-two sharp and broad-headed arrows that were extremely energetic. However, Karna paid no attention to them. The mighty-armed Bhimasena wished to kill Saindhava and he covered him[319] with arrows. Radheya fought mildly with Bhima. However, remembering the earlier enmity, Bhima, the conqueror of enemies, fought with anger and quickly released a shower of arrows. O king! The arrows released by Bhimasena in that battle descended all over him, like warbling birds.[320] O great king! The arrows released from Bhima's bow were gold-tufted. They dashed towards Radheya, like a wolf towards small deer. O king! Karna was foremost among rathas and in that encounter, released showers of fierce arrows that shrouded all the directions. He was the ornament of any battle and his arrows were like the vajra. However, before they could reach him, Vrikodara sliced them down with many broad-headed arrows. O descendant of the Bharata lineage! In that battle, Vaikartana Karna again enveloped maharatha Bhimasena with a shower of arrows. O descendant of the Bharata lineage! In that battle, we saw Bhima covered with those arrows and his body looked like that of a porcupine, with its quills jutting out. Those arrows released from Karna's bow were gold-tufted and sharpened on stone. In that encounter, the brave one bore them, like the sun withstanding its own rays. Bhimasena looked beautiful, with blood flowing from all his limbs. He was as golden as a flowering *palasha* tree in a grove. O great king! Bhima could not tolerate Karna's conduct in that encounter. The great archer dilated his eyes in rage and struck Karna with twenty-five iron arrows. Karna looked like a white mountain, with the foothills covered with

poisonous snakes.[321] In that great battle, Bhima again pierced the son of the suta, who was as valorous as an immortal, with sixty-eight arrows in his inner organs. The powerful and enraged Bhimasena quickly severed Karna's bow and all his implements. He used swift arrows to slay the four horses and the charioteer. With iron arrows as radiant as the sun's rays, he struck Karna in the chest. O venerable one! After having pierced Karna, all of them penetrated the earth. O king! It was as if the sun's rays were penetrating the clouds. He[322] was proud of his manliness. But his bow had been severed and he was afflicted with arrows. He was overcome by great despondency and went to another chariot."'

CHAPTER 1084(107)

'Dhritarashtra asked, "O Sanjaya! The hopes of my sons being victorious have always been vested in him. On seeing him retreat in the battle, what did Duryodhana say? O son! In that encounter, what did Karna do after that?"

'Sanjaya replied, "On seeing Bhimasena in that battle, blazing like a fire, Karna resorted to another chariot that had been properly prepared and again attacked Pandava, like an ocean agitated by the wind. O lord of the earth! On seeing that Adhiratha's son was enraged, your sons thought that Bhimasena was like oblation being poured into the mouth of a fire. Radheya created a great sound with the twang of his bow and a fierce sound with the slapping of his palms. He advanced towards Bhimasena's chariot. O king! O lord of the earth! A great and extremely terrible sound arose again, in the conflict between the son of the suta and Bhima. The mighty-armed ones were wrathful and wished to kill each other. They glanced at each other and seemed to burn each other down with their eyes. The eyes of the maharathas were red with rage and they sighed. Both of them were scorchers of enemies and they attacked and mangled each other. They fought against each other like angry tigers, or swift hawks, or wrathful *sharabhas*.[323]

'"Bhima remembered the hardships due to the gambling match and in the forest. The scorcher of enemies thought of the difficulties in Virata's city. Their prosperous and bejewelled kingdom had been robbed by your sons. You and your sons have always caused them difficulties and tried to burn down the innocent Kunti and her sons. The evil-souled ones mistreated Krishna[324] in the assembly hall. 'Accept another husband, since your husbands no longer remain. All the Parthas have descended into hell, like sesamum seeds that have no kernel.'[325] O Kouravya! In your presence, these were the words the Kurus spoke then. Your sons wished to enjoy Krishna, as they would enjoy a servant maid. They were later banished, attired in black antelope skin. In your presence, in the assembly hall, Karna then spoke harsh words to them. Your son thought that the Parthas were no more than mere straws. They were in desperate straits and he,

deluded of his senses, was insolent. The slayer of enemies[326] thought about these and other miseries suffered since childhood. Vrikodara, with dharma in his soul, no longer cared about remaining alive. He stretched his giant and invincible bow, with a golden back. Ready to give up his life, the tiger among the Bharata lineage attacked Karna. Bhima released a net of arrows, sharpened on stone, towards Karna's chariot and shrouded him and the rays of the sun. Adhiratha's son laughed at this. He swiftly used his own net of arrows, sharpened on stone, to counter these and pierce Bhimasena. Adhiratha's son was a maharatha. He was mighty-armed, immensely forceful and greatly strong. He pierced Bhima with nine sharp arrows. It was as if an elephant had been goaded. Vrikodara countered those arrows and without any fear, attacked the son of the suta. On seeing that the bull among the Pandava lineage was descending on him, with great ferocity and force, Karna countered him in that battle, like an elephant against a maddened elephant. He blew on his conch shell, with a sound that was like that of a hundred drums beating. Like a turbulent ocean, he agitated the army.[327] That army was full of chariots, elephants, horses and infantry. On beholding the extraordinary sight,[328] Bhima attacked Karna and covered him with arrows.

'"In that battle, Karna covered Pandava, and the horses and the men, with arrows. His supreme horses possessed the complexion of swans and he mixed these up with the horses of his opponent, which had the complexion of bears and were as swift as the wind or thought. On seeing that the horses had been mixed up, great lamentations issued from your sons. As swift as the wind, those horses were mixed up and looked extremely beautiful. O great king! They looked like black and white clouds that were mingled in the sky. Karna and Vrikodara were angry and their eyes were coppery red in rage. On seeing this, the maharathas on your side trembled in fright. The terrain where those warriors fought became as terrible as Yama's kingdom. O foremost among the Bharata lineage! It was dreadful to look at, like the capital of the king of the dead. The maharathas seemed to look at a painted assembly, where, in warding off each other, they could see neither destruction, nor victory. O king! O lord of the earth! They only saw the clash of mighty weapons being released, a consequence of the evil counsels of you and your son.

'"Wishing to kill the enemy, those two[329] shrouded each other with sharp arrows. They showered down arrows and covered the sky with nets of arrows. Those maharathas wished to kill each other and used sharp arrows. They were beautiful to see, like two clouds showering down rain. O lord! The scorchers of enemies released arrows decorated with gold and made the sky look radiant, as if with flaming meteors. They shot arrows tufted with the feathers of herons and peacocks and these looked like arrays of excited cranes in the autumn sky.

'"On seeing that the son of the suta was engaged with Bhima, the scorcher of enemies,

Krishna and Dhananjaya thought that an extremely heavy burden had been imposed on Bhima. However, firm in the use of their hands, Adhiratha's son and Bhima shot arrows at each other and brought down horses, men and elephants with those arrows. There were many that were falling and those that had fallen, devoid of their lives. O great king! There was a great destruction of men amongst your sons. O bull among the Bharata lineage! In a short instant, men, horses and elephants lost their lives and their lifeless bodies were strewn around on the ground."'

CHAPTER 1085(108)

'Dhritarashtra said, "I think Bhimasena's valour is extraordinary, since he fought with Karna, who is brave and dexterous, in that battle. In an encounter, Karna is capable of repulsing the gods, the yakshas, the asuras and men, even if they are united and armed with every kind of weapon. O son! O Sanjaya! Pandava is blazing in his prosperity. But how could he not be vanquished? Tell me that. How did the battle between them continue, in which, each of them wagered their lives? I think that either of them was capable of being victorious, or being defeated. O suta! Having obtained Karna in the battle, my son, Suyodhana, was confident of defeating the Parthas, with Govinda and the Satvatas. But having heard that Karna was repeatedly defeated in the battle by Bhimasena, terrible in his deeds, I have lost my senses. Because of the wicked policies of my son, I think that the Kouravas have already been destroyed. O Sanjaya! Karna will not be able to defeat those great archers, the Parthas. Whenever Karna has fought with the sons of Pandu, the Pandavas have always defeated him in the field of battle. O son! The Pandavas are incapable of being vanquished, even by the gods, with Vasava. My wicked son, Duryodhana, does not comprehend this. Partha[330] is like the lord of riches. Having robbed him of his riches, my son, whose intelligence is limited, is like a searcher of honey and does not know about the downfall.[331] He is wise about deceit and used deceit to rob the great-souled ones of their kingdom. He thinks that it[332] belongs to him and disregards the Pandavas. My soul is also unclean. I have been overcome by affection for my son and have maltreated the sons of Pandu, who are great-souled and have been established in dharma. Partha Yudhishthira is far-sighted and has always desired peace. But my sons thought that he was incapable and maltreated him. The mighty-armed Bhima bears all the assorted hardships and diverse ill-treatment in his heart and has fought with the son of the suta. O Sanjaya! Karna and Bhima are foremost among warriors and wished to kill each other. In that battle, tell me how they fought."

'Sanjaya replied, "O king! Listen to the account of the battle between Karna and Bhima. They wished to kill each other and were like elephants in a forest. O king! Vaikartana was enraged and used his valour to pierce the brave and angry Bhima, the scorcher of enemies, with thirty arrows. These were extremely powerful, sharp at the tip and embellished with gold. O foremost among the Bharata lineage! Bhima was struck by

Vaikartana's arrows. However, while he was attacking, Bhima used three sharp arrows to sever his bow and used a broad-headed arrow to bring his charioteer down from the seat of the chariot onto the ground. Vaikartana Vrisha[333] wished to kill Bhimasena. He grasped a giant javelin, which was like a javelin used by Death. The shaft and handle of that javelin was colourfully decorated with gold and lapis lazuli. The immensely strong Radheya hurled it at Bhimasena and it was capable of robbing him of his life. Having released the javelin, like Purandara with his vajra, the powerful son of the suta emitted an extremely loud roar. On hearing that roar, your sons were delighted. That javelin was released from Karna's hands and was as radiant as the sun or the fire. However, while it was still traversing, Bhima severed it with seven arrows. O venerable one! Thus severed by Bhima as it was travelling through the air, the javelin looked like a snake that has cast off its skin. Wishing to rob the son of the suta of his life, he then angrily released many arrows shafted with the feathers of peacocks. They were gold-tufted and sharpened on stone and in that battle, each of them was like Yama's staff. Karna took up another bow that possessed a golden back and was unassailable. The immensely energetic one drew it and shot many arrows. However, Pandu's son severed these with nine arrows with drooping tufts. O king! Having severed those great arrows shot by Vasushena,[334] Bhima roared like a lion. O great king! Those two powerful ones roared like bulls desiring to find an opportunity, or like roaring tigers that attacked each other. They sought to strike each other and looked for each other's weakness. They glanced towards each other, like giant bulls in a pen. They were like giant elephants, striking each other with their tusks. They drew their bows back to the full extent and struck each other with arrows. O great king! They scorched each other with showers of arrows. They glanced towards each other, with eyes dilated with rage. They laughed at each other and repeatedly censured each other. As they fought with each other, they blew on their conch shells. O venerable one! Bhima again severed the bow in his hand and with his arrows, dispatched his horses, which had the complexion of conch shells, to Yama's abode.

'"On seeing that Karna was confronting difficulties, King Duryodhana trembled with anger and instructed Durjaya,[335] 'O Durjaya! Go to that spot in front, where Radheya is about to be devoured by Pandava. Quickly slay that eunuch and give Karna strength.' Having been thus addressed there by your son, your son[336] agreed and attacking Bhimasena, covered him with arrows. He struck Bhima with nine arrows, his charioteer with six, his standard with three and struck him again with seven arrows. Bhimasena became extremely angry. With his arrows, he pierced Durjaya, his horses and his charioteer in the inner organs and dispatched them to Yama's abode. His ornamented body lay down on the ground, mangled like a writhing snake. Karna wept and circumambulated your son. Having deprived him[337] of his chariot, he[338] laughed at the

enemy and covered him with a mass of arrows, making him look like a *shataghni*[339] with spikes sticking out. Atiratha Karna, scorcher of enemies, was pierced by those arrows. However, he did not avoid Bhima in that battle."'

CHAPTER 1086(109)

'Sanjaya said, "Karna was without a chariot and was again defeated by Bhima. He ascended another chariot and again began to pierce Pandava. They were like giant elephants, goring each other with their tusks. They drew their bows back to the full extent and struck each other with arrows. Karna powerfully struck Bhima with a storm of arrows. He roared loudly and again struck him on the chest. Bhima pierced him back with ten arrows and again struck him with twenty arrows with drooping tufts. O king! Karna pierced Bhima between the breasts with nine arrows and pierced his standard with a sharp arrow. Partha pierced him back with sixty-three arrows, like a giant elephant struck by a goad or a horse with a whip. O great king! Having been thus pierced by the illustrious Pandava, he licked the corners of his mouth and his eyes became red with rage. O great king! He shot an arrow that was capable of penetrating all bodies towards Bhimasena, like Indra hurling his vajra towards Bala. That arrow had a colourful tuft and was sharpened on stone. Released from the bow of the suta's son, it pierced Partha in that battle and penetrated the earth. The mighty-armed Bhima grasped a heavy club that was completely made out of iron. This had six sides and was decorated with gold. It was four *kishku*s long.[340] Without reflecting, he hurled this at the son of the suta. The wrathful descendant of the Bharata lineage hurled this club, like Indra with the vajra against the asuras. The horses of Adhiratha's son were well trained and well controlled and it slew them. O bull among the Bharata lineage! He then used a couple of razor-sharp arrows to bring down the standard of Adhiratha's son and kill his charioteer. O descendant of the Bharata lineage! With his horses and charioteer slain and his standard brought down, Karna was extremely distressed. But he drew his bow and we witnessed Radheya's extraordinary valour. Though he was without a chariot, the foremost among rathas countered his enemy.

'"O king! On seeing that Adhiratha's son, the best of rathas, was without a chariot in that battle, Duryodhana addressed Durmukha.[341] 'O Durmukha! Radheya has been deprived of his chariot by Bhimasena. Provide a chariot to that maharatha, who is the best among men.' O descendant of the Bharata lineage! On hearing Duryodhana's words, Durmukha swiftly advanced towards Karna and enveloped Bhima with arrows. On beholding Durmukha in that battle, following in the footsteps of the son of the suta, Vayu's son was delighted and licked the corners of his mouth. O great king! Pandava repulsed Karna with arrows that had stone heads and quickly drove his chariot towards Durmukha. O great king! At that moment, Bhima used nine other arrows with drooping and excellent tufts to dispatch Durmukha to Yama's abode. O king! On seeing that

Durmukha had been killed, Adhiratha's son mounted his[342] chariot and stationed there, was as radiant as the blazing sun. Durmukha's inner organs were shattered and he lay down, blood flowing from his wounds. On seeing this, Karna's eyes were full of tears and he paused for a while. The brave Karna circumambulated the one who had lost his life and left him there. His sighs were deep and warm and he did not know what to do. O king! Using that gap, Bhimasena shot fourteen iron arrows that were shafted with the feathers of vultures at the son of the suta. These were colourful, gold-tufted and extremely energetic and were the drinkers of blood. O great king! These illuminated the ten directions and penetrated his armour, drinking the blood of the son of the suta. O Indra among kings! Those arrows were like angry serpents, urged by destiny, as they penetrated the earth, after having passed through his body. They were like large and angry serpents, half-inserted into their holes.[343] Without any reflection, Radheya pierced him back with fourteen extremely sharp and iron arrows that were decorated with gold. Those arrows penetrated Bhimasena's left arm and penetrated the earth, like fierce curlews entering a tree. On having penetrated the ground, those iron arrows were resplendent. They were like the blazing rays of the sun, as it heads towards setting. In that battle, Bhima was mangled by those iron arrows that penetrated the inner organs. He shed a great deal of blood, like water flowing out of a mountain. In turn, Bhima pierced the son of the suta with three arrows and used another seven arrows, with the force of Suparna,[344] to pierce his charioteer. O great king! Afflicted by Bhima's strength, Karna was agitated. The immensely illustrious one gave up the battle and fled on his swift horses. Bhimasena stretched his bow, embellished in gold. In that battle, the atiratha was stationed like a blazing fire."'

CHAPTER 1087(110)

'Dhritarashtra said, "I think that destiny is supreme. Since Adhiratha's son strove and could not overcome Pandava in the battle, shame on manliness. Karna is capable of vanquishing the Parthas, with Govinda, in an encounter. The world has never seen a warrior who is Karna's equal. I have repeatedly heard Duryodhana speak in this vein. 'Karna is powerful and brave. He wields a firm bow and has conquered exhaustion. O king![345] If I have Vasushena as my aide, even the gods will not be able to withstand me in battle, not to speak of the sons of Pandu, who have lost their spirits and their endeavour.' On seeing this Karna defeated in the battle, like a snake that has lost its poison and has run away, what did Duryodhana say? Alas! Durmukha was not skilled in fighting. But he[346] sent him alone and he entered the fierce battle, like a deluded insect. O Sanjaya! There is no doubt that Ashvatthama, the king of Madra and Kripa, united with Karna, cannot stand before Bhima. He is extremely terrible and possesses the strength of ten thousand elephants. They know this and the cruelty and energy of

Maruta's[347] son. Why did they anger the performer of cruel deeds, who is proud of his strength and valour and is like Yama at the end of a yuga, in the battle? It seems that Karna, the mighty-armed son of the suta, has depended on the strength of his arms alone and disregarding this,[348] has chosen to fight with Bhimasena in the battle. Pandu's son defeated Karna in the encounter, like Purandara against the asuras. Who is capable of vanquishing him in a fight? In his search for Dhananjaya, he shattered Drona and penetrated my army. Who is capable of approaching Bhima and remaining alive? O Sanjaya! He is like the great Indra, with the thunderous vajra raised against the danavas. Who has the enterprise to station himself in front of Bhima? Having reached the capital of the king of the dead, a man may return. But having approached Bhimasena, no one can ever return. Those with limited intelligence will enter and advance against the wrathful Bhimasena, like insects advancing towards a flame, bereft of their senses. In the assembly hall and in the hearing of the Kurus, Bhima took a pledge about killing my sons. Having seen Karna defeated, Duhshasana and his brothers must be thinking about that and, out of fear, must have retreated from attacking Bhima. O Sanjaya! That evil-minded son[349] of mine repeatedly said in the assembly, 'In the battle, Karna, Duhshasana and I will conquer the Pandavas.' O Sanjaya! On seeing Karna deprived of his chariot and defeated by Bhima, there is no doubt that he must be severely repenting his refusal of Krishna.[350] On seeing his armoured brothers killed in the battle by Bhimasena, there is no doubt that my son is greatly tormented by his own crimes. No one who wishes to live will advance against Pandava Bhima. His weapons are terrible and he is enraged. He is stationed like Death himself. A man can escape from the mouth and midst of the *vadava* fire.[351] But it is my view that no one can escape, having approached Bhima's mouth. When they are enraged in battle, the Pandavas, the Panchalas, Keshava and Satyaki, do not know how to protect their own lives."

'Sanjaya replied, "O Kourava! You are sorrowing because of the destruction of men that is occurring. But there is no doubt that you are the root behind this destruction of the earth. Devoted to the words of your sons, you are yourself the cause of this great enmity. Though you were urged, like a dying man, you did not accept the diet and the medicines. O great king! You have yourself drunk *kalakuta*, which is impossible to digest.[352] O supreme among men! You are now suffering the fruits of that action. The warriors on your side are fighting to the utmost of their strength, but you are censuring them. Let me describe to you the raging battle.

'"O venerable one! On seeing that Karna had been defeated by Bhimasena, five brothers who are your sons, Durmarshana, Duhsaha, Durmada, Durdhara and Jaya, could not tolerate this. Clad in colourful armour, they advanced against Pandava. They surrounded the mighty-armed Vrikodara from all directions and covered him with

arrows that were like flying locusts. On seeing those princes, who were like the gods in their beauty, suddenly advance against him in that battle, Bhimasena smiled and received them. On seeing your sons approach Bhimasena, Radheya attacked the immensely strong Bhimasena. O king! He showered arrows that were gold-tufted and sharpened on stone. However, Bhima attacked quickly and repulsed your sons. The Kurus surrounded Karna from all directions and countered Bhimasena with arrows with straight tufts. O king! But Bhima used his terrible bow to shoot twenty-five arrows and dispatched those bulls among men,[353] with their charioteers, to Yama's eternal abode. With their charioteers, they lost their lives and fell down from their chariots. They were like giant trees with colourful blossoms, uprooted by a storm. We witnessed Bhimasena's extraordinary valour. He countered Adhiratha's son and killed your sons with his arrows. O great king! In every direction, the son of the suta was checked by Bhima's sharp arrows and he could only look at Bhimasena. Bhimasena was angry and his eyes were red with rage. He repeatedly stretched his giant bow and glanced at Karna."'

CHAPTER 1088(111)

'Sanjaya said, "On seeing that your sons had fallen down, the powerful Karna was overcome by great rage and lost all hope of remaining alive. Adhiratha's son censured himself.[354] Without any fear, he angrily attacked Bhimasena. Radheya smiled and pierced Bhima with five arrows. He again pierced him with seventy arrows that were gold-tufted and sharpened on stone. Partha Vrikodara laughed at them and intolerantly, pierced Radheya with a hundred arrows with drooping tufts. He again pierced him with five sharp and swift arrows. O venerable one! With a broad-headed arrow, he severed the bow of the son of the suta. O descendant of the Bharata lineage! Karna was distressed and took up another bow. In every direction, he enveloped Bhimasena with arrows. However, Bhima smiled and killed his horses and his charioteer. Having done this, he laughed out loudly. O great king! The bull among men severed his bow,[355] with a golden back, with arrows and it fell down with a loud noise. At this, maharatha Karna descended from his chariot. In that battle, he grasped a club and hurled it at Bhimasena. O king! On seeing that club suddenly descend, Vrikodara countered it with his arrows, while all your soldiers looked on. Wishing to kill the son of the suta, the brave and spirited Pandava shot a thousand arrows at him. In that great battle, Karna countered these arrows with arrows of his own and with his arrows, brought down Bhimasena's armour. While all the beings looked on, he then struck him with twenty-five kshudraka arrows and it was extraordinary. O great king! O venerable one! Bhima became angry. In that battle, he dispatched nine sharp arrows with drooping tufts towards the son of the suta. They pierced his armour and his right arm and penetrated the ground, like snakes entering a termite hill. In that encounter, on seeing that Radheya was on foot and was agitated by Bhimasena, King Duryodhana said, 'All of you hasten towards

Radheya's chariot.' O king! On hearing the words of their brother, your sons advanced against Pandava in the battle and shot sharp arrows. They were Chitra, Upachitra, Chitraksha, Charuchitra, Sharasana, Chitrayudha, Chitravarma and Chitrayodhina. O king! In that battle, these maharathas suddenly advanced against Bhima. In that encounter, he killed them and their horses, charioteers, standards and brought them down on the ground, like trees uprooted by a storm. O king! On beholding that your maharatha sons had been killed, Karna's eyes were filled with tears and his face was full of dejection. He again mounted a chariot that had been properly prepared. In that encounter, the brave one spiritedly attacked Pandava. They pierced each other with gold-tufted arrows that were sharpened on stone. O great king! They looked as beautiful as blossoming kimshukas. Pandava angrily struck the armour of the son of the suta with thirty six sharp and broad-headed arrows that were fierce in their energy. They had deep wounds on their bodies, caused by the arrows, and they smeared red sandalwood paste on these. They were covered with blood and were as resplendent as the sun that arises at the time of destruction. Blood flowed from the wounds on their bodies. Their armour was shattered by arrows. Bereft of armour, they were as beautiful as snakes that had cast off their skins. Like tigers attacking each other with their teeth, those tigers among men mangled each other with arrows that were like teeth. Those scorchers of enemies were resplendent in that arena, like clashing elephants. They were like crazy elephants in their valour and persecuted each other with sharp arrows. In that battle, they enveloped each other with nets of arrows. O great king! As they roamed around, their chariots roared in all the directions. Those chariots executed circular motions. Those great-souled ones roamed around like Vritra and the wielder of the vajra. As he stretched his bow with his arms, with arm-guards on them, Bhima roamed around in that battle like a cloud tinged with lightning. The twang of his bow was like thunder and there was a shower of arrows from that great cloud. O great king! The cloud that was Bhima rained down on the mountain that was Karna. O descendant of the Bharata lineage! Pandava shot a thousand arrows from his bow and shrouded Karna with that dense shower, like rain on a mountain. Your sons witnessed Bhimasena's valour there. He enveloped Karna with arrows that were well-tufted with the feathers of herons. As Bhima fought with Karna in that battle, he delighted Partha,[356] the illustrious Keshava, Satyaki and the two who guarded the chariot wheels.[357] O great king! Pandava knew about his own valour, strength of arms and fortitude. But your sons witnessed it."'

CHAPTER 1089(112)

'Sanjaya said, "On hearing the slap of Bhimasena's bowstring against his palms, Radheya could not tolerate it and advanced like a mad elephant against another elephant. He had moved away from the reach of Bhima's arrows for only an instant. Adhiratha's son saw that your sons had been brought down from their chariots and had

been killed by Bhimasena. He was distressed and miserable. He sighed long and warm sighs and again attacked Pandava. His eyes were coppery red in anger and he sighed like a giant serpent. As he released his arrows, Karna was as resplendent as the sun with its rays. O bull among the Bharata lineage! Vrikodara was shrouded by the arrows released from Karna's bow, which were like the rays of the sun. The colourful arrows released from Karna's bow were tufted with the feathers of peacocks. They penetrated all over Partha, like birds entering a tree. The arrows released from Karna's bow descended incessantly. They were gold-tufted and looked like a continuous array of swans. O king! Such was the power of the arrows shot by Adhiratha's son that it seemed as if they were issuing not only from the bow, but also the standard, the seat, the umbrella, the yoke and the floor.[358] The arrows released by Adhiratha's son filled the sky with their great force and were tufted with the feathers of birds. They were colourful and decorated with gold. Vrikodara saw that they were descending towards him, like Death. He became ready to give up his life and angrily pierced him[359] with nine arrows. The brave Pandava saw the great force of Karna's storm of arrows, but did not waver. Pandava shot a net of arrows towards Adhiratha's son and again pierced Karna with another twenty sharp arrows. In that encounter, just as Partha enveloped the son of the suta with arrows, Karna also shrouded Pandava. O descendant of the Bharata lineage! On witnessing Bhimasena's valour in that fight, those on your side were delighted and praised him, as did the charanas. Ten of the foremost of rathas among the Kurus and the Pandavas—Bhurishrava, Kripa, Drona's son, the king of Madra, Jayadratha, Uttamouja, Yudhamanyu, Satyaki, Keshava and Arjuna—uttered words of praise and roared loudly, like lions. There was a tumultuous sound and it made the body hair stand up.

'"O king! Your son, Duryodhana, quickly spoke to the kings and the princes, and especially to his brothers. 'O fortunate ones! Advance towards Karna and save him from Vrikodara. Ahead of us, the arrows released by Bhima are striking Radheya. All of you great archers should make efforts to protect the son of the suta.' O venerable one! Having been instructed by Duryodhana, seven of his brothers angrily attacked Bhimasena and surrounded him from all sides. They approached Kounteya and covered him with showers of arrows. This was like the slayer of Bala showering down rain on a mountain. O king! Bhimasena was oppressed by those seven angry maharathas, like seven planets afflicting the moon at the time of destruction. O king! Pandava Kounteya drew the well-decorated and firm bow with his left hand and held it in his hand.[360] Knowing that they were only men,[361] the lord affixed and released seven arrows that were as bright as the rays of the sun. O great king! Bhimasena remembered the earlier enmity and took away the lives from the bodies of your sons. O descendant of the Bharata lineage! Bhimasena shot arrows at those descendants of the Bharata lineage.

These were gold-tufted and sharpened on stone and coursed through the sky. Those arrows were decorated with gold and pierced through their hearts. O great king! They were as resplendent as Suparna[362] travelling through the sky. O Indra among kings! They were fierce and decorated with gold and now had blood on their tips. They drank the blood of your sons. Those arrows penetrated their inner organs and brought them down from the chariots onto the ground. They were like giant trees on mountain tops, shattered by an elephant. Shatrunjaya, Shatrusaha, Chitra, Chitrayudha, Dridha, Chitrasena and Vikarna—these seven were brought down.

'"Having killed them, the mighty-armed one saw Radheya. The descendant of the Pandu lineage roared terribly, like the roar of a lion. O descendant of the Bharata lineage! The brave one's roar resounded in the sky and informed Dharmaraja about his victory in the battle. On hearing the great roar emitted by the archer Bhimasena in the battle, Dharmaraja was supremely delighted. O great king! In joy, musical instruments were played in loud tones. Having heard Bhimasena's roar, Partha[363] attacked Drona, supreme among the wielders of weapons, from every direction. On receiving the sign from Vrikodara, he was filled with great delight. O great king! On seeing that thirty-one of your maharatha sons had been killed, Duryodhana remembered the words of Kshatta,[364] which had been spoken at the time of the gambling match to your evil-minded son, when Karna had spoken harsh words to Krishna[365] in the assembly hall. O lord of the earth! This was in your presence and in that of the sons of Pandu and in the presence of all the Kouravas and the preceptor. 'O Krishna![366] The Pandavas have been destroyed and have gone to eternal hell. Accept someone else as a husband.' Those harsh words spoken to Droupadi in the assembly hall are now bearing fruit. Thinking of this, the king[367] did not know what to do next. The Pandavas wield fierce bows and will kill your sons in their anger. O Kourava! The fire of Bhimasena's anger has been restrained for thirteen years. It is now being released and will convey your sons towards destruction. Having lamented a lot, Kshatta failed to obtain peace from you. O foremost among the Bharata lineage! With your sons, enjoy the fruits of that now. O Indra among kings! Vikarna and the valiant Chitrasena, foremost among your sons, have been killed and so have other maharatha sons, all those who have come within the range of Bhima's sight. O mighty-armed one! He swiftly slew your sons. It is only because of your deeds that I saw our arrays being scorched, as a result of the thousands of arrows released by Pandava and Vrisha."'[368]

CHAPTER 1090(113)

'Dhritarashtra said, "O suta! O Sanjaya! Though I sorrow, I think that this great calamity that has now confronted us is especially because of what I did. But so far, I had the belief that what has happened, has happened. O Sanjaya! What should I do now? Tell

me about the destruction of heroes that is going on. O Sanjaya! I have pacified myself. Tell me about it."

'Sanjaya replied, "O great king! Karna and Bhima were both valorous. In that great battle, they showered down arrows, like rain pouring down from clouds. There were gold-tufted arrows that were sharpened on stone and marked with Bhima's name. These pierced Karna, as if penetrating his life. In that fashion, Bhima was struck in that battle by hundreds and thousands of arrows released by Karna and these were like venomous serpents. O great king! Those arrows descended in every direction and agitated the armies, which were like oceans. O scorcher of enemies! The arrows released from Bhima's bow were as terrible as virulent serpents and killed your soldiers in the midst of the army. O king! Elephants fell down and mixed with horses and men. They were seen to be strewn around on the ground, like trees shattered by a storm. In that battle, they were slain by the arrows released from Bhima's bow. Your warriors were driven away, exclaiming, 'What is this?' The great force of arrows released by Karna and Pandava made the soldiers from Sindhus, Souviras and Kouravas move a great distance away. Many horses, men and mounts were afflicted and slain by the arrows. They abandoned Karna and Bhima and fled in all the directions, saying, 'There is no doubt that, for the sake of the Parthas, the residents of heaven are confounding us, since the force of Karna and Bhima's arrows are killing our troops.' Having said this, the warriors on your side were afflicted by fear. They moved away from the range of the arrows and stationed themselves, wishing to see the encounter. In that great battle, a river, terrible in form, began to flow. It was beautiful and in particular, increased the fear of cowards. This was created from the blood of elephants, horses and men. It covered the bodies of men, elephants and horses, who had lost their lives. Housings, flags, elephants, horses and chariots were like ornaments. There were shattered chariots and fragmented wheels, axles and yokes. There were extremely expensive bows that were decorated with gold. There were gold-tufted arrows and thousands of iron arrows. These were released by Karna and Pandava and were like snakes that had cast off their skins. There were masses of lances, spears, swords, battleaxes, clubs, maces, spikes, vajras of different types, javelins, bludgeons and shataghnis. O descendant of the Bharata lineage! They were decorated with gold and made the ground beautiful. O descendant of the Bharata lineage! There were golden bracelets, armlets, sparkling and bejewelled earrings, body armour, palm-guards and golden necklaces. There were garments and umbrellas and shattered whisks and fans. There were elephants, horses and men who were mangled by weapons and ornaments from chariots. Shattered and broken, they were strewn around here and there on the ground, making it as beautiful as the sky with the planets. These superhuman deeds were extraordinary and could not be thought of. On beholding these, the charanas and the siddhas were overcome by wonder. A fire, when aided by the wind, burns down dry grass. Like that, aided by Bhima and engaging with him, Adhiratha's

son fiercely brought down standards and chariots and slew horses, elephants and men. O descendant of the Bharata lineage! As they engaged with each other in that battle, they were like a couple of elephants amidst a clump of reeds. As they clashed in that supreme battle, Karna and Bhima, caused carnage in that great army.”’

CHAPTER 1091(114)

‘Sanjaya said, “O great king! Karna pierced Bhima with three arrows. He released many showers of colourful arrows. O great king! Pandava was struck by the son of the suta. But Bhimasena was not distressed and was like a shattered mountain. O Indra among kings! In that battle, Bhimasena pierced Karna with a sharp, yellow and barbed arrow. O great king! He brought down Karna’s great and golden earring on the ground, as if a flaming stellar body had been dislodged from the sky. The immensely strong Bhima seemed to be smiling. With another broad-headed arrow, he grievously struck the son of the suta between the breasts. O descendant of the Bharata lineage! In that battle, Bhima again dispatched ten iron arrows. These were extremely forceful and were like Yama’s staff. O venerable one! They struck the son of the suta on his forehead and thus released, penetrated like snakes entering a termite hill. With those arrows on his forehead, the son of the suta looked dazzling, as he had done earlier, when he had donned a garland of blue lotuses.[369] In that battle, Karna, the wielder of a firm bow, was afflicted and enraged. Wishing to kill Bhimasena, he advanced with great force and speed. O king! O descendant of the Bharata lineage! The intolerant and powerful Karna angrily dispatched one hundred arrows tufted with the feathers of vultures. However, in that encounter, the brave Pandava did not think about these. He ignored them and released a fierce shower of arrows. O great king! Karna, the scorcher of enemies, adopted a fierce form and angrily struck Pandava in the chest with sharp arrows. In that encounter, they showered down on each other, like clouds. They terrified each other with the slapping of their palms. In that encounter, they enveloped each other with diverse nets of arrows. In that battle, they wrathfully acted so as to counteract the other. The mighty-armed and great-souled Bhima severed Karna’s bow with a kshurapra arrow and pierced him with arrows.

‘“The great-minded son of the suta discarded the severed bow and picked up another bow that was more forceful and was capable of bearing a great load. The son of the suta saw that the destruction of the forces of the Kurus, Souviras and Saindhavas and that the earth was strewn with armour, standards and weapons that had fallen down. In every direction, he saw bodies of elephants, horses and men that had lost their lives. A great and blazing anger was generated in his body. He stretched his great bow, which was decorated with gold. O king! Radheya glanced at Bhima with fierce eyes. As he angrily released his arrows, the son of the suta was beautiful, like the rays of the autumn sun when it has attained midday. O king! Adhiratha’s[370] body was covered with hundreds

of fierce arrows and it looked like the body of the sun, with all its rays. He picked up arrows in his hand and affixed them. He stretched his bow and released them. In that battle, no gap could be seen between these. O great king! Karna shot arrows to the right and to the left and his bow was like a terrible circle of fire. The arrows released from Karna's bow were extremely sharp and gold-tufted. O great king! They shrouded the directions and the radiance of the sun. Those gold-tufted arrows with drooping tufts were released from the bow and were seen to traverse in the sky in many ways. O kings! The arrows released from the bow of Adhiratha's son were as beautiful as an array of cranes in the sky. They were tufted with the feathers of vultures. They were sharpened on stone. They were decorated with gold and were extremely forceful. Those arrows released by Adhiratha's son flamed at the tip. They were decorated with gold and were released by the force of the bow. Many such arrows descended towards Partha's chariot. There were thousands of them in the sky, decorated with jewels. Those arrows shot by Karna were like a storm of locusts. As those arrows were continuously released from the bow of Adhiratha's son, they seemed to form a single long arrow in the sky. Like a cloud pouring down torrents of rain on a mountain, Karna angrily enveloped Bhima with a shower of arrows.

'"O descendant of the Bharata lineage! Your sons, together with the Kurus, then witnessed Bhima's strength, valour and prowess. That shower of arrows created by Karna was like an ocean. But he disregarded it and angrily attacked him. O lord of the earth! Bhima had a large bow with a golden back. He stretched it in a circle and it looked like Shakra's bow. The arrows released from it covered up the sky. Bhima's arrows were gold-tufted, with drooping tufts. They were as beautiful as a golden garland that has been created in the sky. That net of arrows that was spread out in the sky[371] was struck and shattered by Bhimasena's arrows. In that battle, both Karna and Bhimasena created nets of straight-flying arrows that clashed against each other and produced sparks of fire. These were gold-tufted and covered the sky, as they traversed through it. Disregarding the valour of the great-minded one, the son of the suta used other arrows to envelope Bhima. O venerable one! Those nets of arrows created there seemed to be like two storms of wind clashing against each other. Wishing to kill him, Karna used sharp arrows that had been crafted by artisans and were decorated with gold and angrily shot these. But asking the son of the suta to wait, Bhima used his own arrows to sever each of these into three fragments in the sky. Once again, Pandava showered down fierce arrows. He was intolerant, powerful and angry. He was like a fire that destroys everything. However, Karna showed no fear and received all these weapons with his own. As he fought with Pandu's son, the son of the suta used the maya of his weapons and severed his quivers and his bowstring with arrows that had drooping tufts. Vaikartana Karna then severed the harnesses of the horses. He killed his horses and pierced his charioteer with three arrows. Descending, the charioteer swiftly fled

towards Yuyudhana's chariot. Radheya was angry and his radiance was like the fire at the time of destruction. He smiled and severed Bhima's standard and brought down his flag.

'"O great king! Without a bow, he grasped a spear and angrily hurled it towards Karna's chariot.[372] As that spear, embellished with gold and like a giant meteor, descended towards him, Adhiratha's son severed it with ten arrows. O king! Having been shattered into ten fragments by Karna's arrows, it fell down. The son of the suta was wonderful in fighting and was acting for the sake of his friends. Kounteya then grasped a shield that was embellished with gold and a sword, wishing for either death or victory, and advanced suddenly. O great king! But Karna smiled and severed the shield. He was without a chariot and was senseless with anger. He hurled the sword towards Karna's chariot. The extremely sharp sword severed the bow and the bowstring of the son of the suta and then fell down on the ground, like a snake that has fallen from the sky. Adhiratha's son laughed and wrathfully took up another bow that was capable of killing enemies in battle and was more firm and more powerful. The angry Bhimasena was powerful and truth was his valour. He distressed Karna by leaping up into the sky. On witnessing the conduct on the part of the one who wished to be victorious in the battle, Radheya deceived Bhimasena by hiding. His senses were benumbed and he hid on the floor of his chariot. On seeing this, he grasped his flagpole and remained stationed on the ground.[373] All the Kurus and the charanas applauded this attempt of snatching Karna from his chariot, like Tarkshya[374] grabbing a serpent. His bow was severed and he was without a chariot. But he was devoted to following his own dharma. Turning his back towards his own chariot, he remained stationed on the field of battle.

'"Wishing to kill him, Radheya again angrily attacked Pandava, who was waiting to fight in the battle. Those two immensely strong ones encountered each other and challenged each other in that great arena. They roared like clouds in the sky at the end of summer. Those two lions among men were excited and enraged. They were intolerant towards each other in the battle, like the gods and the danavas. Though his weapons were exhausted, Kounteya was attacked by Karna. He saw the elephants that had been slain by Arjuna and they were as large as a mountain. To create an obstruction in the path of the chariot,[375] he entered into their midst. He entered those elephants, which were difficult for a chariot to penetrate. Wishing to save his own life, Pandava did not strike Radheya. Instead, Partha, the destroyer of enemy cities, raised an elephant that had been killed by Dhananjaya's arrows and remained stationed there. However, Karna used his arrows to strike down that elephant. Pandava roared and hurled the limbs of the elephant towards Karna. He also hurled wheels, horses, mounts and anything else that he could see on the ground. Pandava grabbed these and angrily hurled them towards Karna. Karna used sharp arrows to sever everything that was repeatedly hurled

at him. However, remembering Kunti's words, he did not kill him.[376] Instead, Karna approached him and touched him with the tip of his bow.

'"Radheya laughed and repeatedly spoke these words to Bhimasena. 'Eunuch! Idiot! Glutton! You have no skill in weapons, but wish to fight with me. You are only a child and become distressed in battle. O Pandava! You should be where there are many kinds of food and things to eat and drink. O evil-minded one! You should be there and should never fight. O Bhima! O extremely evil-minded one! You should become a hermit and live on fruit. O Kounteya! Go to the forest. You have no skills in fighting. You should subsist on fruits and roots and in tending to guests. O Vrikodara! I do not think that you are fit to raise weapons. You should collect flowers and live on roots and fruits and attend to vows and rites. O Bhima! You should be in the forest. You are not skilled in fighting. O son! You should not be in a battle. You should be exiled to the forest. O Vrikodara! In a household, you can only urge cooks, servants, men and slaves to hasten in their tasks and are capable of reproaching them for the sake of food.' O lord of the earth! In harsh words, he also reminded him about all the unpleasant things that were earlier done to him during his childhood. As he weakly stood there, he again touched him with his bow and laughed. Vrisha again spoke these words to Bhima. 'Fight with others. Do not fight with the likes of me. Those who fight with the likes of me have to face this and many other things. Go where the two Krishnas are and they will protect you in this battle. O Kounteya! Otherwise, go home. O child! Why do you wish to fight?' O king! Having deprived him of his chariot, Karna spoke these words to him, in the presence of the lion among the Vrishni lineage and the great-minded Partha.[377]

'"O king! The one with the ape on his banner was urged by Keshava and shot arrows that had been sharpened on stone at the son of the suta. Those arrows released by Partha were embellished with gold. They were shot from the force of Gandiva and penetrated Karna, like swans into Mount Krouncha. Those arrows released from Gandiva penetrated like snakes. Dhananjaya drove the son of the suta away from Bhimasena. His bow had been severed by Bhima and he was afflicted by Dhananjaya's arrows. Karna mounted his giant chariot and quickly fled from Bhima. Bhima, bull among men, mounted Satyaki's chariot and followed his brother, Pandava Savyasachi, in that battle. His eyes coppery red in anger, Dhananjaya swiftly dispatched an iron arrow towards Karna and it was like Destroyer urging Death. That iron arrow, released from Gandiva, swiftly sped towards Karna, like Garuda descending from the sky in search of a supreme serpent. Using his own arrow, Drona's son severed the iron arrow in the air. The maharatha wished to free Karna from his fear of Dhananjaya. O great king! Arjuna angrily pierced Drona's son with sixty-four arrows that were sharpened on stone. He asked him to wait and not run away. However, Drona's son was afflicted by Dhananjaya's arrows. He quickly penetrated an array that was full of crazy elephants and chariots. In the battle, the powerful Kounteya used the roar of Gandiva to drown

the noises of all the other gold-backed bows. Dhananjaya followed Drona's son, who had only gone a short distance away, and terrified him with the strength of his arrows. He mangled the bodies of men, elephants and horses with his iron arrows, which were tufted with the feathers of herons and peacocks. Arjuna crushed that army. O best of the Bharata lineage! Partha, the son of the chastiser of Paka, slaughtered that force, with its horses, elephants and men."'

CHAPTER 1092(115)

'Dhritarashtra said, "O Sanjaya! From one day to another, my blazing fame is being destroyed. Many of my warriors have been killed and I think that this is because of destiny. The enraged Dhananjaya has penetrated into my army. It is protected by Drona and Karna and is incapable of being penetrated by the gods. Krishna and Bhima, the two with blazing energy, are with him and have increased his valour. There is also the bull among the Shini lineage. Ever since I have heard about his entry, my sorrow is consuming me, like a fire on dry grass. I can see all the lords of the earth, with Saindhava, being devoured. The king of Sindhu has done an extremely great injury to Kiriti and if he comes within his sight, how can he escape with his life? O Sanjaya! From the signs, I do not see Saindhava remaining alive. But I am asking you to tell me about how the battle raged. How did the angry one penetrate my large army single-handed and agitate and trouble it, like an elephant amidst lotuses? Tell me exactly about the battle that the brave one from the Vrishni lineage fought, for Dhananjaya's sake. O Sanjaya! You are skilled in narration."

'Sanjaya replied, "O king! On seeing that Bhima, foremost among men, was oppressed by Vaikartana in the midst of those brave men, the foremost of the Shini lineage followed him on his chariot. He roared, like the wielder of the vajra at the end of summer. He blazed, like the sun at the end of the monsoon. With his firm bow, he killed the enemies and made the army of your son tremble. The brave one among men fought and roamed around, drawn on mounts that were silvery in complexion. O descendant of the Bharata lineage! No one among the rathas on your side was capable of countering the fierce Madhava. Alambusa, foremost among kings, became intolerant.[378] He was clad in golden armour, wielded a bow and arrow and never retreated from the field of battle. He attacked Satyaki, foremost among the Madhava lineage. O descendant of the Bharata lineage! The likes of the encounter between them has never been seen before. All the warriors, on your side and that of the enemy, became spectators in that clash between those two ornaments of battle. Alambusa, supreme among kings, shot ten arrows at him. However, the bull among the Shini lineage, struck those arrows down with his own arrows, before they could reach him. He[379] drew his bow back up to his ears and again struck him with three well-tufted and sharp arrows that were like the fire. These shattered Satyaki's armour and penetrated his body. Having pierced his body

with those arrows that had the force of the fire and the wind, he again struck his four horses, with the complexion of silver, with four other arrows. Shini's grandson was as spirited and powerful as the wielder of the chakra himself.[380] Though he was struck, he used four forceful arrows to kill Alambusa's four horses. With a broad-headed arrow, he severed his charioteer's head and used other arrows that were like the fire of destruction to sever his too. It[381] was beautiful, with a face like the full moon, and was adorned with earrings. It was severed from the body. O king! Having killed that son and grandson of a king in that battle, the brave bull among the Madhu lineage tormented and countered your soldiers and went towards Arjuna. The supreme among the Vrishni lineage was seen to circle around in the midst of the enemy. As he proceeded, he repeatedly slaughtered the Kuru forces with his arrows, like the wind dispelling a mass of clouds. He was borne on well-trained and controlled horses from the Sindhu region. They were as white as cow's milk, the kunda flower, the moon or snow. They were well-trained horses and had harnesses that were golden in complexion. They bore the lion among men wherever he desired.

'"O Ajamidha![382] Your sons united with the other warriors on your side and swiftly attacked him. O descendant of the Bharata lineage! They made your son, Duhshasana, chief among warriors, their leader. In that battle, those leaders of battle formations surrounded Shini's descendant from all sides and struck him. The brave one, supreme among the Satvata lineage, countered them with his net of arrows. Shini's grandson, the slayer of enemies, used arrows that were like the fire and quickly countered them. O Ajamidha! He raised his bow and slew Duhshasana's mounts."'

CHAPTER 1093(116)

'Sanjaya said, "Desiring that Dhananjaya might obtain victory quickly, the mighty-armed one was swiftly advancing towards Duhshasana's chariot. The great archers from Trigarta, their standards decorated with gold, surrounded him from all sides and he was immersed in an ocean of soldiers. They surrounded him from all sides with an army of chariots. They angrily released a storm of arrows towards that supreme archer. But in that great battle, Satyaki, with truth as his valour, single-handedly defeated fifty enemy princes who had advanced against him. He penetrated the midst of the Bharata soldiers, which resounded with the noise of the slapping of palms. It was like an ocean, with the many swords, lances and clubs as boats. In that battle, we then witnessed the extraordinary conduct of Shini's descendant. We saw him in the western direction and then in the east. We beheld his dexterity. He seemed to extend in the north, the south, the east and the west. The brave one seemed to be dancing around, as if he was one hundred rathas alone. On witnessing the conduct of the one whose gait was like that of a brave lion, the Trigartas were tormented and retreated towards their own kin. The brave Shurasenas then strove to counter him in that battle. They released a storm of

arrows on him, like a crazy elephant being urged with a goad. Satyaki took only a short instant to counter all of them and then began to fight with the Kalingas. His strength and valour were unthinkable. He passed that army of Kalingas, which was incapable of being crossed.

'"The mighty-armed one then reached Partha Dhananjaya. He was exhausted, like one who has swum through the waters and has reached land. On seeing that tiger among men, Yuyudhana was reassured. Having seen him approach, Keshava spoke to Arjuna. 'O Partha! Shini's descendant is arriving, following in your footsteps. O one who has truth as his valour! He is your disciple and your friend. The bull among men has conquered all the warriors, regarding them as grass. He has created terrible carnage among the Kourava warriors. O Kiriti! Satyaki is approaching and he is dearer to you than your own life. O Phalguna! Satyaki is approaching and he has used his arrows to crush Drona and Bhoja Kritavarma. He is devoted to ensuring Dharmaraja's welfare and has killed the supreme among the best of warriors. O Phalguna! Satyaki is approaching. He is brave and skilled in the use of weapons. The immensely strong one has performed extremely difficult deeds in the midst of the soldiers. O Pandava! Satyaki is approaching, wishing to see you. He has fought with many maharathas, with the preceptor at the forefront, on a single chariot. O Partha! Satyaki is arriving. Depending on the strength of his own arms, he has shattered the army. He has been sent by the son of Dharma. O Partha! Satyaki is approaching. Among the Kouravas, there is no warrior who is equal to him. O Kounteya! Satyaki, for whom truth is his valour, is arriving. He has been freed from the Kuru soldiers, like a lion from amidst cattle. He has killed many soldiers. O Partha! Satyaki is approaching. He has strewn the earth with the faces, as beautiful as lotuses, of a thousand kings. O Partha! Satyaki is swiftly approaching. He has defeated Duryodhana and his brothers in the battle and has killed Jalasandha. Satyaki is swiftly arriving. He has created a river of blood, with blood as the mud, and has regarded the Kouravyas as grass. Satyaki is arriving.' However, Kounteya was not happy and spoke these words to Keshava. 'O mighty-armed one! I do not find this arrival of Satyaki's to be pleasant. O Keshava! I do not know about the state Dharmaraja is in. Without Satvata, I do not know whether he is alive or not. O mighty-armed one! He should have protected the king. O Krishna! Why has he abandoned him and followed in my footsteps? The king has been left to Drona and Saindhava has not yet been brought down. In the battle, Bhurishrava is advancing against Shini's descendant. A greater burden than that of Saindhava has now been imposed on me. I should find out about the king and I should also protect Satyaki. I must also kill Jayadratha and the sun is low. The mighty-armed one[383] is exhausted and he has only a little bit of spirit left. O Madhava! His horses are tired and so is his charioteer. O Keshava! Bhurishrava is not tired and he has aides. How will Satyaki, for whom truth is his valour, be successful in this encounter? He has crossed an ocean. Will the immensely

energetic bull of the Shini lineage now succumb before a trifle?[384] He will clash against the great-minded Bhurishrava, who is foremost among the Kurus and is skilled in the use of weapons. How will Satyaki be safe? O Keshava! I think that Dharmaraja committed an error. He should not have given up his fear of the preceptor and sent Satyaki. Drona has always sought to seize Dharmaraja, like a hawk in the sky, in search of meat. Will the king be safe?"'

CHAPTER 1094(117)

'Sanjaya said, "O king! On seeing that Satvata, invincible in battle, was descending, Bhurishrava became angry and suddenly attacked him. The mighty-armed Kouravya spoke to the bull among the Shini lineage. 'It is good fortune that you have arrived within my range of vision today. In this battle today, I will obtain what I have always desired. Unless you abandon the battle, you will not escape with your life. You have always been proud of your bravery and I will kill you in today's encounter. O Dasharha! I will delight Suyodhana, the king of the Kurus. You will be scorched by my arrows and fall down on the face of the earth today. All the brave ones in the battle will witness this, together with Keshava and Arjuna. Today, the king who is Dharma's son will hear that you have been killed by me. Having sent you, he will today be overcome with shame. Today, Partha Dhananjaya will get to know about my valour. He will see you slain, lying down on the ground and covered with blood. Today, you will clash with me and I have always desired this for a long time. In the ancient battle between the gods and the asuras, this will be like the one between Shakra and Bali. O Satvata! I will grant you an extremely terrible encounter today. You will get to know the true nature of my valour, strength and manliness. Having been killed by me in the battle, you will go to Yama's residence, just as Ravana's son[385] was slain by Lakshmana, Rama's younger brother. O Madhava! Today, Krishna, Partha and Dharmaraja will witness your death and there is no doubt that they will lose all enthusiasm and give up the battle. O Madhava! Today, I will cause your death with sharp arrows and delight the wives of those who have been killed by you in the battle. O Madhava! Now that you have come within the range of my vision, you will not escape, like a small deer that has approached a lion.' O king! Yuyudhana laughed and replied, 'O Kouraveya! I am never frightened in a battle. A person who disarms me is the only one who is capable of killing me in an encounter. He who kills me in battle today, will continue to kill for a long time to come.[386] What is the point of talking a lot? Do what you have spoken about. You are as fruitless as the roar of clouds during the autumn. O brave one! On hearing your roars, laughter is generated in me. O Kourava! In this world, you have desired this encounter for a long time. Let it commence. O father![387] In my heart, I also wish to fight with you and let us act swiftly. O wretch among men! I will not retreat without killing you

today.' Those bulls among men castigated each other with those words. Each of them wished to kill the other and in that battle, struck each other in great anger. Those two tigers among men challenged each other and clashed against each other in the encounter, striking strongly. They were like crazy and angry elephants, fighting for the sake of a she-elephant.

'"Bhurishrava and Satyaki, scorchers of enemies, were like clouds and showered down terrible torrents of arrows on each other. O foremost among the Bharata lineage! Having shrouded Shini's descendant with arrows, Somadatta's son wished to kill him and pierced him with sharp arrows. Somadatta's son pierced Satyaki with ten arrows and wishing to kill the bull of the Shini lineage, released many other sharp arrows at him. O lord of the earth! O lord! But before those sharp arrows could reach him, Satyaki used the maya of his weapons to slice them down in the air. Those two supreme and brave ones, born in noble lineages and the extenders of the fame of the Kurus and the Vrishnis, brought down separate showers of arrows on each other. They were like tigers fighting with their claws, or giant elephants with their tusks. They used spears[388] and arrows released from bows to mangle each other. They mangled each other's bodies and made blood flow from the wounds. They confounded each other in a gambling match in which their lives were the stake. Those two, the extenders of the fame of the Kuru and Vrishni lineages, fought against each other in this way and performed supreme deeds. They were like the leaders of elephant herds. Placing the world of Brahma in front of them,[389] they fought for a long time there, seeking to defeat each other and kill each other. Satyaki and Somadatta's son showered down arrows on each other. And these showers delighted the sons of Dhritarashtra, who were looking on. The people who were there also witnessed the fight between these two supreme warriors. They fought like elephants seeking a she-elephant in the herd.

'"They slew each other's horses and severed each other's bows. Devoid of their chariots in the great battle, they clashed and fought with swords. They took up large, beautiful and colourful shields made out of the hides of bulls. They unsheathed their swords and roamed around in that encounter. They traversed various paths and executed circular motions. Those two scorchers of enemies were angry and repeatedly struck each other. They possessed swords and were clad in colourful armour. They had golden armlets and ornaments. O king! In the battle, they were intoxicated with the encounter and made thrusts at each other. O Indra among kings! In a short instant, they tired each other out. While all the soldiers looked on, those brave ones again regained their composure. They severed those large and beautiful shields with the swords. When those were severed, the tigers among men engaged in a bout of wrestling. They had broad chests and long arms. They were skilled in fighting at close quarters.[390] They attacked each other with arms that were like iron clubs. They struck each other with those arms, grabbed each other and seized each other. They had obtained strength through learning and delighted all

the other warriors. O king! As those supreme men fought on in that battle, a terrible and loud sound arose, as if thunder was striking against a mountain. They were like elephants goring each other with the tips of their tusks, or giant bulls with their horns. Those great-souled ones, bulls among the Kuru and Satvata lineages, fought on.

'"While Satvata was fighting and his weapons were exhausted, Vasudeva spoke to Arjuna. 'Behold. The foremost among all those who wield the bow is fighting in this encounter, though he is without a chariot. O Pandava! Following you, he penetrated the army of the Bharatas. O descendant of the Bharata lineage![391] The immensely brave one fought with all the Bharatas. The best of warriors is exhausted and has now confronted Bhuridakshina,[392] who is advancing with a desire to fight. O Arjuna! This is not fair. Bhurishrava is invincible in battle and is angry with Satyaki.' O king! Like maddened elephants, those two got ready to kill each other. O king! Those two foremost among warriors were enraged and rushed against each other in their chariots, while Keshava and Arjuna were spectators to the encounter. Krishna spoke to the mighty-armed Arjuna. 'Behold. The tiger of the Vrishni and Andhaka lineages has succumbed to Somadatta's son. Having performed an extremely difficult task, he is now lying down on the ground. O Arjuna! The brave one is tired and you should protect Satyaki. O supreme among those who slay enemies! Let him not succumb to the performer of sacrifices.[393] O tiger among men! O lord! Quickly do what must be done.' Having been thus addressed by Vasudeva, Dhananjaya cheerfully replied, 'Look. The brave one among the Vrishnis and the bull of the Kuru lineage are sporting. They are like giant and crazy elephants in the forest, playing with herds of lions.'

'"O bull among the Bharata lineage! At that time, a giant lamentation arose among the soldiers. The mighty-armed one[394] struck and brought Satyaki down on the ground. Bhuridakshina, the best of the Kurus, dragged the foremost of the Satvata lineage, like a lion dragging an elephant and looked beautiful in the battle. In that encounter, Bhurishrava unsheathed his sword and grasping him by the hair, struck him in the chest with his foot. O king! On seeing that Satvata was thus being dragged in the battle, Vasudeva again spoke to Arjuna. 'Behold. The tiger among the Vrishnis and the Andhakas has succumbed to Somadatta's son. O mighty-armed one! He is your student and he is not inferior to you in archery. O Partha! Truth is Satyaki's valour. But in this battle, Varshneya's valour has been rendered false by Bhurishrava.' Having been thus addressed by Vasudeva in the battle, the mighty-armed Pandava mentally worshipped Bhurishrava and said, 'I am glad that the extender of the deeds of the Kuru lineage is only dragging the best of the Satvata lineage in this battle and sporting with him. He has not killed Satyaki, the foremost among the brave ones of the Vrishni lineage. He is dragging him, like the king of deer dragging a giant elephant in the forest.' O king! Having thus worshipped Kourava in his mind, the mighty-armed Partha Arjuna replied

to Vasudeva, 'O Madhava! Since my sight was fixed on Saindhava, I did not see anything else. For the sake of the Yadava, I will perform an extremely difficult task.' Having spoken these words to Vasudeva, Pandava used an arrow to sever the arm, which held the sword, of the one who was devoted to sacrifices."'[395]

CHAPTER 1095(118)

'Sanjaya said, "The arm, with the sword and with a beautiful armlet, fell down on the ground and this caused supreme grief in the world of living beings. Kiriti severed the arm while he was still unseen and it fell down on the ground with great force, like a five-headed serpent. Having seen that he had been rendered unsuccessful by Partha, Kourava let go of Satyaki and angrily censured Pandava. 'O Kounteya! You have performed an extremely cruel deed. While unseen by me and without engaging with me, you have severed my arm. What will you tell King Yudhishthira, the son of dharma? "I killed Bhurishrava in the battle, though he was not fighting with me." Is this what the great-minded Indra instructed you himself? O Partha! Are these the weapons you learnt from Rudra, Drona and Kripa? It is said that you know more about dharma than anyone else in this world. How did you strike someone who was not engaged with you in battle? Learned ones do not strike someone who is distracted, frightened and without a chariot, or someone who seeks mercy or confronts a hardship. This is inferior conduct and is practised by men who are wicked. O Partha! How did you then perpetrate this extremely difficult deed? O Dhananjaya! Noble ones can easily perform deeds that are noble. But on this earth, noble ones find it extremely difficult to perform an ignoble act. O Partha! Men quickly pick up the deeds and conduct of those they consort with. This can be seen in you. You have been born in a lineage of kings and in particular, you are a Kouraveya. You were good in conduct and observed good vows. How could you have transgressed the dharma of kshatriyas? You have performed this wicked deed for the sake of Varshneya.[396] This is no doubt because of Vasudeva's counsel, though this is not worthy of you. Other than someone who is Krishna's friend, which person can inflict such a hardship on someone who is distracted and is fighting with another person? The Vrishnis and the Andhakas are vile.[397] They are naturally addicted to deeds that should be censured. O Partha! Why have you accepted them as a model?' Having thus spoken, the mighty-armed and immensely illustrious one, who had a sacrificial altar on his banner, abandoned Satyaki in the battle. He decided to fast to death.[398] The one with auspicious signs spread a bed of arrows with his left hand. He wished to go to Brahma's world and offered his breath of life to the lord of the senses as an oblation. He fixed his eye on the sun and his mind on pure water. He meditated on the great Upanishad and united with yoga, became silent.

'"All the soldiers and all the men censured Krishna and Dhananjaya and applauded

that bull among men. Though censured, the two Krishnas did not say anything unpleasant in reply. Though praised, the one with the sacrificial altar on his standard, was not pleased either. O king! Dhananjaya could not mentally tolerate that your sons should have uttered such words and spoke to them. O descendant of the Bharata lineage! His words were not angry, but he wished to remind them. Phalguna, Pandu's son, spoke these words. 'All the kings know about my great vow. No one who is within the range of my arrows will be able to kill anyone on our side. O one with the sacrificial altar on your banner! Knowing this, you should not censure me. Without knowing about the nature of dharma, one should not censure someone else. You possessed weapons and you were about to kill the brave one from the Vrishni lineage in the battle. If I have severed your arm then, that is not against dharma. O father![399] Which virtuous one will not condemn the slaughter of Abhimanyu, when he was without a weapon, without a chariot and without armour? He was only a child.' Thus addressed by Partha, he[400] touched the ground with his head. With his left arm, he offered his severed right arm. O great king! Having heard Partha's words, the immensely radiant one, with the sacrificial altar on his standard, remained silent and hung his head down. Arjuna said, 'O Shala's elder brother![401] The affection that I bear towards you is the same as the one I bear towards Dharmaraja, Bhima, Nakula, supreme among eloquent ones, and Sahadeva. Having taken my leave and also that of the great-souled Krishna, go to the sacred worlds, where Shibi, the son of Ushinara, is.'[402] Having been freed by Somadatta's son, Shini's descendant arose.

'"Desiring to sever the head of the great-souled one, he grasped his sword. Bhuridakshina, Shala's elder brother, had already been slain by Pandu's son and was distracted. Satyaki wished to kill such an unblemished one. He was seated with his arm lopped off, like an elephant with a severed trunk. All the soldiers censured the extremely evil-minded one loudly. He was restrained by Krishna, the great-souled Partha, Bhima, the two protectors of the chariot wheels,[403] Ashvatthama, Kripa, Karna, Vrishasena and Saindhava. The soldiers loudly asked him not to kill the one who was devoted to his vows. However, Satyaki severed the head of the Indra among the Kouravas with his sword, though his arm had been severed in the battle by Partha and he was fasting to death. The soldiers did not applaud Satyaki's deed. The extender of the Kuru lineage had already been slain by Arjuna. The siddhas, the charanas and men saw Bhurishrava, who was an equal of the thousand-eyed one, being killed in the battle, though he was fasting to death. Amazed at his deeds, the gods honoured him. The soldiers also took sides and debated in many ways. 'This is not Varshneya's crime. This is destiny. Therefore, we should not fall prey to anger. Anger causes misery for men. It was destined that the brave one would be killed and it is not for us to debate this. The creator has ordained that in this battle, he will meet his death through Satyaki.'

'"Satyaki said, 'You tell me that one should not kill someone who should not be killed. You speak about dharma and seem to be established in dharma. You wear the garments of dharma. Subhadra's son was a child. He was bereft of weapons. When you slew him in the battle, where was your dharma then? At some time, I had insolently taken a pledge. While I was still alive, if someone flung me down in battle and kicked me with his feet in anger, I would slay that enemy, even if he were to adopt the vow of a sage. O ones with limited intelligence! I was struggling to counter him, with my arms and eyes intact. But you thought that I was already dead. O bulls among the Kurus! It is very proper that I should have countered him in this way. Out of affection towards me, Partha protected his pledge.[404] But having severed his arm with the sword, he has deprived me. That which is ordained will happen. Destiny works in this way. He has been killed while he was fighting. What adharma has been committed by me? In ancient times, Valmiki sung this shloka on earth. "Men must always act so as to cause pain to their enemies."'"

'Sanjaya said, "O great king! When he had spoken in this way, no one among the Kouravas and the Pandavas said anything. They worshipped him[405] in their minds. He was sanctified with mantras. He was great in granting boons. He was illustrious. He had given away thousands of donations. He was like a sage who had gone to the forest. No one was happy at his death. He had dark blue eyes. He was a benefactor. He was brave. His eyes were red, like those of a pigeon. His head was severed, like that of a horse at a sacrifice and was then placed at the spot for oblations. In the great battle, his energy sanctified the weapon that had severed his head. He was the granter of boons. He was the recipient of boons. Because of his supreme dharma, he filled heaven and earth[406] and ascended above."'

CHAPTER 1096(119)

'Dhritarashtra asked, "He was undefeated by Drona, Radheya, Vikarna and Kritavarma. Fulfilling his promise to Yudhishthira, the brave one passed through that ocean of soldiers. How was he checked and humiliated in the battle by Kouraveya Bhurishrava and forcibly thrown down by him on the ground?"

'Sanjaya replied, "O king! Listen to the ancient account about the origin of Shini's descendant and also that of Bhurishrava. O king! You are uncertain on that account. Atri had a son named Soma and Soma's son was known as Budha. Budha had a single son named Pururava and his splendour was like that of the great Indra. Pururava's son was Ayu and Ayu's son was known as Nahusha. Nahusha's son was Yayati, revered by the gods as a rajarshi. Through Devayani, Yayati had an eldest son named Yadu. A son named Devamidha was born in Yadu's lineage. His son Shura was born in the Yadava lineage and was honoured in the three worlds. Shura's descendant was the immensely

illustrious Shouri[407] Vasudeva, foremost among men. Shura was a supreme archer and was equal to Kartavirya[408] in battle. In his lineage, and equal to him in valour, was born a king named Shini. O king! At this time, a *svayamvara* was organized for the great-minded Devaka's daughter.[409] All the kshatriyas assembled there. Wishing to obtain her for Vasudeva, he[410] defeated all the kings there and placed the princess Devaki on his chariot. O king! On seeing Devaki on Shouri Shini's chariot, the immensely energetic Somadatta, bull among men, could not tolerate this. O king! There was a wonderful and extraordinary battle between them and it lasted for half a day. Those two extremely strong ones engaged in a wrestling match, like that between Shakra and Prahlada. Somadatta was forcibly thrown down on the ground by Shini. He[411] raised his sword, grasped him by the hair and kicked him with the foot, in the midst of thousands of kings who looked on in every direction. Then, overcome by compassion, he let him go and said, 'Live.' O venerable one! Having been reduced to that state, Somadatta was overcome by intolerance and sought the favours of Mahadeva. The lord Mahadeva, supreme among the granters of boons, was satisfied. He wished to gratify him with a boon and the king asked for the following boon. 'O lord! I ask for a son who will strike down Shini's descendant in the midst of thousands of kings and kick him with the foot in a battle.' Having heard the words of King Somadatta, the god agreed that it would be this way and disappeared. It was because of the boon that he obtained Bhuridakshina, and Somadatta's son brought down Shini's descendant in the battle. O king! I have told you what you asked me. Satvata, bull among men, cannot be vanquished in an encounter.

'"The Vrishnis are successful in attaining their objective in battle. They fight in diverse colourful ways. They can even defeat the gods, the danavas and the gandharvas. They obtain victory through their own valour and do not have to depend on the help of others. O lord! O bull among the Bharata lineage! No one equal to them in strength can be seen. There is no one like that. There has been no one like that. Nor will there be anyone like that. They do not disrespect their kin and are devoted to the commands of the elders. In a battle, the gods, the asuras, the gandharvas, the yakshas, the serpents and the rakshasas cannot vanquish the brave ones of the Vrishni lineage, not to speak of men. They do not covet the possessions of brahmanas, the possessions of their elders or the possessions of their kin. They never covet the possessions of those who have protected them in times of distress. Though prosperous, they are not excessively attached.[412] They are devoted to brahmanas and are truthful in speech. They regard even the strong as weak and save them. They are always devoted to the gods. They are self-controlled, generous and free from insolence. It is because of this that the foremost ones among the Vrishnis can never be thwarted. O king! One can bear Mount Meru or swim across the abode of makaras, but one cannot stand up in an encounter with the

foremost among the Vrishnis. O lord! I have told you everything that you had doubts about. O king of the Kurus! O best of men! All this is because of your grave errors."'

CHAPTER 1097(120)

'Dhritarashtra asked, "O Sanjaya! In that situation, after Kourava Bhurishrava had been killed, how did the battle proceed? Tell me that."

'Sanjaya replied, "O descendant of the Bharata lineage! After Bhurishrava had left for the world of the hereafter, mighty-armed Arjuna urged Vasudeva. 'O Krishna! Urge the horses speedily to where King Jayadratha is. O mighty-armed one! The sun is hanging low, towards Mount Asta.[413] O tiger among men! An extremely great task has been undertaken by me. But he is protected by maharathas among the Kuru soldiers. O Krishna! Urge the horses so that I am able to kill Jayadratha before the sun sets and am able to make my words come true.' At this, the mighty-armed Krishna, who was skilled about horses, goaded the horses, with complexions of silver, towards Jayadratha's chariot. As they left, he[414] shot swift arrows that always found their mark. O great king! The foremost among the soldiers attacked swiftly—Duryodhana, Karna, Vrishasena, the king of Madra, Ashvatthama, Kripa and Saindhava himself. Having encountered and stationed himself before Saindhava, Bibhatsu glanced at him with eyes that blazed with rage and seemed to burn him down with his sight.

'"On seeing Arjuna advance and glance towards Jayadratha's chariot, King Duryodhana quickly spoke to Radheya. 'O Vaikartana! This is the time for battle. O great-souled one! Exhibit your valour now. O Karna! Act so that Arjuna cannot kill Jayadratha in the battle. O brave one among men! There is only a little bit of the day left. Strike the enemy with torrents of arrows. O foremost among men! O Karna! Once the day is over, it is certain that victory will be ours. If Saindhava can be protected until the time when the sun sets, Kounteya's pledge will be falsified and he will enter the fire. O one who grants honours! Without Arjuna on this earth, his brothers and their followers will have no interest in remaining alive, even for an instant. O Karna! When the Pandaveyas are destroyed, we will enjoy the entire earth, with its mountains, forests and groves, bereft of thorns. O one who grants honours! It seems that destiny is against Partha. Without knowing about what should be done and what should not be done, he has taken a pledge in this battle. O Karna! There is no doubt that Kiriti Pandava has taken this vow about killing Jayadratha for the sake of his own destruction. O Radheya! When an invincible one like you is alive, how will Phalguna be able to kill King Saindhava before the sun has set? He is protected by the king of Madra and the great-souled Kripa. How will Dhananjaya be able to kill Jayadratha in the forefront of the battle? He is protected by Drona's son, me and Duhshasana. Driven by destiny, how will Bibhatsu be able to approach Saindhava? There are many brave ones who are fighting and the sun is hanging low. O one who grants honours! There is no doubt that Partha

will not be able to approach Jayadratha. O Karna! With me and the other brave maharathas, fight against Partha in the battle and carefully make supreme efforts.' O venerable one! Having been thus addressed by your son, Radheya spoke these words to Duryodhana, supreme among the Kuru lineage. 'The brave archer Bhimasena is firm in his aim. In the battle, he has wounded me grievously with many nets of arrows. O one who grants honours! I have nevertheless been stationed in this battle. There is not a single limb of mine that has not been tormented by arrows in the encounter. O king! I will however fight in this battle, to the utmost of my capacity, so that the foremost among the Pandavas cannot kill Saindhava. As long as I am fighting and am shooting my sharp arrows, the brave Savyasachi Dhananjaya will not be able to obtain Saindhava. O Kouravya! I will do everything that a strong person, always devoted to your welfare, can do. Victory depends on destiny. O best among the Kuru lineage! Today, all the beings will witness the terrible battle between me and Partha and it will make the body hair stand up.' While Karna and Kouraveya were thus conversing on the field of battle, Arjuna struck your army with sharp arrows.

'"With sharp arrows that were pointed at the tip, in that battle, he severed the arms of the brave ones who would not retreat. They[415] were like clubs and like the trunks of elephants. The mighty-armed one severed heads with his sharp arrows. The trunks of elephants, the necks of horses and the wheels of chariots were strewn around. Horse-riders, with lances and spears, were steeped in blood. Bibhatsu sliced them down into two and three pieces with his razor-sharp arrows. Thousands of supreme horses and elephants fell down. There were standards, umbrellas, bows, whisks and heads. He consumed your army, like a rising fire against dry wood. Partha soon caused the earth to be covered with blood. The mighty one killed many warriors in your army. The invincible one, with truth as his valour, approached Saindhava. Bibhatsu was protected by Bhimasena and Satvata. O best of the Bharata lineage! He was as resplendent as a blazing fire. On seeing Phalguna stationed there, those on your side who were great archers and honoured as brave ones, bulls among men, could not tolerate this.

'"Duryodhana, Karna, Vrishasena, the king of Madra, Ashvatthama, Kripa and Saindhava himself were enraged. For Saindhava's sake, they surrounded Kiriti from all sides. He seemed to be dancing around along the path of his chariot, with a roar from his bowstring and from the clapping of arms. But all of them were skilled in fighting and fearlessly surrounded Partha, who was skilled in war and was like Death with a gaping mouth. They placed Saindhava behind them and wished to kill Arjuna and Achyuta. The sun had a reddish tint and they desired that it might set fast. They stretched their bows with their arms and released hundreds of arrows, which were like serpents and the sun's rays, towards Phalguna. In that battle, Kiriti, invincible in battle, struck them and severed them[416] into two, three and eight fragments.

'"The one with the lion's tail on his standard[417] then displayed his own strength. O

king! The son of Sharadvata's daughter countered Arjuna.[418] He pierced Partha with ten arrows and Vasudeva with seven. He remained stationed in the path of the chariot[419] and protected Saindhava. All the other maharathas, foremost among the Kouravas, surrounded him from every side with a great array of chariots. They stretched their bows and released arrows. On the instructions of your son, they sought to protect Saindhava. The strength of Partha's arms, the inexhaustible arrows[420] and the bow Gandiva were then seen. He repulsed all the arrows of Drona's son and Sharadvata's son[421] and struck all of them with nine arrows each. Drona's son pierced him with twenty-five arrows, Vrishasena with seven, Duryodhana with twenty and Karna and Shalya with three each. They roared and pierced him repeatedly. They brandished their bows and surrounded him from all sides. They quickly drew their chariots in a circle all around him. The maharathas desired that the sun might set fast. They roared and brandished their bows. They covered him with sharp arrows, like clouds pouring rain on the slope of a mountain. O king! Those brave ones, with arms like clubs, showed their great and divine weapons and released them on Dhananjaya's body. The powerful one killed many warriors in your army. The invincible one, with truth as his valour, approached Saindhava.

'"O king! O descendant of the Bharata lineage! In that battle, while Bhimasena and Satvata looked on, Karna countered him with arrows. But in that encounter, while all the soldiers looked on, the mighty-armed Partha pierced the son of the suta back with ten arrows. O venerable one! Satvata pierced Karna with three arrows, Bhimasena with three and Partha again pierced him with seven arrows. Maharatha Karna pierced each of them back with sixty arrows. O king! That encounter between Karna and many was extraordinary. O venerable one! We witnessed the son of the suta's wonderful act, since he single-handedly and angrily countered three rathas. In that battle, the mighty-armed Phalguna struck Vaikartana Karna with one hundred arrows that penetrated all the inner organs. The powerful son of a suta had blood flowing from all his limbs. However, the brave one pierced Phalguna back with fifty arrows. On witnessing his dexterity in battle, Arjuna could not tolerate it. The brave Partha Dhananjaya severed his bow and quickly struck him between the breasts with nine arrows. It was a time when speed was of the essence. Wishing to kill him in the battle, Dhananjaya then quickly shot an arrow that was as radiant as the sun. But as that arrow descended forcefully, Drona's son severed it with a sharp arrow that was in the shape of a half-moon. Severed, it fell down on the ground. The powerful son of the suta then took up another bow. Wishing to kill his enemy and perform deeds that would counter his, Karna enveloped Phalguna with many thousands of arrows. Those maharathas, lions among men, roared like bulls. They covered the sky with straight-flying arrows. Wishing to strike each other, they became invisible because of that storm of arrows. 'I am Partha. Stay there. I am Partha. O

Phalguna! Stay there.' They roared and tormented each other with these words as stakes. Those brave ones fought colourfully in that battle, showing dexterity and skill. All the warriors became spectators to this encounter. O great king! Wishing to kill each other in the battle, they fought on and were praised by the siddhas, the charanas and other applauders.

'"O king! Duryodhana addressed those on your side. 'Make efforts to protect Radheya. Vrisha Radheya has told me that he will not retreat without killing Arjuna in this battle.' O king! At this time, on witnessing Karna's valour, he[422] drew his bow back up to his ears and dispatched Karna's four horses to the land of the dead with four supreme arrows. With another broad-headed arrow, he brought down his charioteer from the seat of the chariot. While your son looked on, he covered him with arrows. In that encounter, he[423] was thus shrouded. His horses were slain. His charioteer was killed. Confounded by that net of arrows, he did not know what he should do. O great king! On seeing that he was without a chariot, Ashvatthama took him on his own chariot and continued to fight with Arjuna. The king of Madra pierced Kounteya with thirty arrows. Sharadvata's son struck Vasudeva with twenty and struck Dhananjaya with twelve arrows that had been sharpened on stone. O great king! The king of Sindhu struck Krishna and Partha separately with four arrows and Vrishasena struck them separately with seven. In that fashion, Kunti's son, Dhananjaya, pierced them back. He pierced Drona's son with sixty-four and the king of Madra with one hundred. He struck Saindhava with ten broad-headed arrows and Vrishasena with three arrows. Partha struck Sharadvata's son with twenty arrows and roared. Desiring to render Savyasachi's pledge unsuccessful, all those on your side united and quickly attacked Dhananjaya. At this, Arjuna used a weapon that was sharp on all sides and created terror among the sons of Dhritarashtra. The Kurus were on extremely expensive chariots. They advanced against Pandu's son and showered down torrents of arrows.

'"O descendant of the Bharata lineage! A tumultuous and extremely terrible encounter commenced and it caused confusion. But the prince,[424] with a diadem and a garland, did not lose his senses and continued to shoot arrows. Desiring the kingdom and remembering the twelve years of hardship suffered because of the Kurus, the great-souled and immeasurable Savyasachi released arrows from Gandiva and covered all the directions. The sky seemed to be covered with flaming meteors. Many crows descended on the dead bodies. The one with the diadem and the garland angrily killed his enemies, like the one with the tawny bowstring using Ajagava.[425] The great one with the diadem and the garland was immensely illustrious. With his bow and arrows, he was the conqueror of armies. With his arrows, he brought down the brave ones among the Kurus, astride their supreme horses and elephants. In that encounter, many kings picked up heavy clubs, iron bludgeons, swords and spears. They grasped those large weapons and

assuming fierce forms, suddenly attacked Partha. But the great archer destroyed them, with their chariots, horses, elephants and masses of foot soldiers. In that encounter, the brave one deprived them of their weapons and their lives and extended Yama's kingdom."'

CHAPTER 1098(121)

'Sanjaya said, "Dhananjaya was seen to roam around in that battle and he seemed to be simultaneously everywhere. He exhibited his wonderful weapons. He was like the midday sun, scorching everything from the sky. None of the beings were capable of glancing at Pandava. A torrent of arrows issued from the great-souled one's Gandiva. In that battle, they seemed to be like an array of swans in the sky. He countered all those brave ones with his weapons. Through his fierce deeds, he exhibited his terrible self. O king! Arjuna passed all those rathas and confounded them with his iron arrows, wishing to kill Jayadratha. With his charioteer, Dhananjaya was seen to swiftly course around in that field of battle, releasing arrows in all the directions. Hundreds and thousands of arrows were shot by the brave and great-souled one and these torrents traversed the sky and made it invisible. The great archer picked up an arrow, affixed it and shot it. But we did not notice any gap between Kounteya Pandava doing these. O king! Having covered all the directions and having afflicted all the rathas in that battle, Kounteya attacked Jayadratha. He pierced him with sixty-four arrows with straight tufts. Saindhava was thus pierced by arrows shot by the wielder of Gandiva. He became extremely enraged, like an elephant struck by a goad, and could not tolerate this. The one with the boar on his banner[426] used arrows that were tufted with the feathers of vultures. They were like venomous serpents and had been prepared by artisans. In that battle, he released these sharp arrows towards Savyasachi. He pierced Gandiva with three arrows and struck Arjuna with six iron arrows. He pierced his horses with eight arrows and his standard with one. Arjuna countered the arrows shot by Saindhava with his own sharp arrows. Simultaneously, with a couple of arrows, he severed the head of Saindhava's charioteer from his body and brought down the well-ornamented standard. The king of Sindhu's standard was marked with the sign of a boar and was extremely large. Its pole was broken and it was shattered by those arrows. It fell down, like a fiery flame.

'"Meanwhile, the sun was descending quickly. Janardana hastily spoke to Pandava. 'O Dhananjaya! Cut off the head of the evil-souled Saindhava. The sun is about to set on Asta, the best of mountains. But listen to the words I have to say about killing Jayadratha. Saindhava's father, Vriddhakshatra, is famous in the world. He obtained Jayadratha Saindhava, the scorcher of enemies, as his son after a long period of time and an invisible voice, with a rumbling tone like that of the clouds, spoke to the king then. "O lord! In this world, your son will possess lineage, conduct and qualities that are equal to those of two lineages.[427] He will be foremost among kshatriyas in the world

and will be revered by brave ones. But when he is fighting against an enemy in a battle, that enemy archer, famous on earth, will sever his head." Having heard this, the king of Sindhu, the scorcher of enemies, reflected for a long time. Afflicted by affection towards his son, he summoned all his relatives and told them, "The person who fights with my son in an encounter and brings his head down on the ground will bear a great burden. There is no doubt that his head will shatter into a hundred fragments." Having said this, he established Jayadratha on the throne. Vriddhakshatra went to the forest and immersed himself in austerities. The energetic one is still tormenting himself with terrible and extremely difficult austerities. O one with the ape on your banner! He is just outside Samantapanchaka.[428] O slayer of enemies! Therefore, once you have severed Jayadratha's head in this great battle, use your divine weapons that are terrible and perform wonderful deeds. O younger brother of the son of the wind god! O descendant of the Bharata lineage! With its earrings, quickly convey the head of the king of Sindhu to Vriddhakshatra's lap and bring it down there. If you bring his head down on the ground, there is no doubt about the consequence that your head will shatter into a hundred fragments. O best of the Kurus! Resort to your divine weapons and do this, so that the king,[429] the lord of the earth, does not know. O son of Vasava! There is no deed in the three worlds that you cannot perform.' Having heard these words, he[430] licked the corners of his mouth.

'"He used mantras to invoke a divine weapon that was like Indra's vajra to the touch. He used an arrow that was capable of bearing a great load and had always been worshipped with fragrances and garlands. To bring about Jayadratha's death, Arjuna quickly released it. Released from Gandiva, that arrow was as swift as a hawk snatching a bird from the top of a tree. It severed Saindhava's head. With other arrows, Dhananjaya bore it up again,[431] thus causing grief to his ill-wishers and delight to his well-wishers. At that time, Pandava made the head look like a *kadamba* flower and used arrows to convey it to Samantapanchaka. O venerable one! The energetic King Vriddhakshatra, with whom you have a matrimonial alliance,[432] was engaged in his evening prayers then. He was seated. The head of the king of Sindhu, with dark hair and earrings, was thrown down on his lap. The head, with its beautiful earrings, was brought down on his lap. O scorcher of enemies! But King Vriddhakshatra did not notice it. When the intelligent Vriddhakshatra stood up, after having finished his meditation, the head was suddenly flung down on the ground. O scorcher of enemies! As soon as his son's head fell down on the ground, the king's head shattered into a hundred fragments. At this, all the beings were overcome by supreme wonder. All of them praised Vasudeva and maharatha Bibhatsu.

'"On seeing that Jayadratha, the king of Sindhu, had been killed, your sons were miserable and their eyes filled with tears. So that Pandava[433] might know, in that

battle, Bhimasena roared loudly like a lion and filled up heaven and earth.[434] On hearing that loud roar, Yudhishthira, Dharma's son, understood that Saindhava had been killed by the great-souled Phalguna. He sounded musical instruments and delighted his warriors. Wishing to fight, he advanced in the battle against Bharadvaja's son. O king! After the sun had set, a battle commenced between Drona and the Somakas and it made the body hair stand up. O king! After Saindhava was slain, those maharathas made every effort to kill Bharadvaja's son. When Saindhava was slain, the Pandavas obtained victory. Intoxicated with victory, they fought with Drona. O great king! Having killed King Saindhava, in that encounter, Arjuna also fought with the supreme of rathas and warriors on your side. The one with the diadem and the garland was like the king of the gods, fighting with the enemies of the gods and slaughtered them, like the rising sun destroying darkness. The brave one fulfilled the pledge he had taken earlier."'

Section Seventy

Ghatotkacha-Vadha Parva

This parva has 1642 shlokas and thirty-three chapters.

Chapter 1099(122): 88 shlokas
Chapter 1100(123): 41 shlokas
Chapter 1101(124): 33 shlokas
Chapter 1102(125): 33 shlokas
Chapter 1103(126): 39 shlokas
Chapter 1104(127): 26 shlokas
Chapter 1105(128): 34 shlokas
Chapter 1106(129): 35 shlokas
Chapter 1107(130): 40 shlokas
Chapter 1108(131): 135 shlokas
Chapter 1109(132): 42 shlokas
Chapter 1110(133): 64 shlokas
Chapter 1111(134): 81 shlokas
Chapter 1112(135): 54 shlokas
Chapter 1113(136): 19 shlokas
Chapter 1114(137): 51 shlokas
Chapter 1115(138): 34 shlokas
Chapter 1116(139): 33 shlokas
Chapter 1117(140): 41 shlokas
Chapter 1118(141): 61 shlokas
Chapter 1119(142): 44 shlokas
Chapter 1120(143): 42 shlokas
Chapter 1121(144): 42 shlokas
Chapter 1122(145): 68 shlokas
Chapter 1123(146): 51 shlokas
Chapter 1124(147): 38 shlokas
Chapter 1125(148): 62 shlokas
Chapter 1126(149): 37 shlokas
Chapter 1127(150): 103 shlokas
Chapter 1128(151): 21 shlokas
Chapter 1129(152): 47 shlokas
Chapter 1130(153): 40 shlokas
Chapter 1131(154): 63 shlokas

This section is named after the death or killing of Ghatotkacha by Karna. When Jayadratha is killed on the fourteenth day of the war, the battle continues to rage through the night. Drona kills King Shibi of Kashi, Bhima kills the princes of Kalinga and some of Duryodhana's brothers, Ashvatthama kills Anjanaparva (Ghatotkacha's son) and several warriors on the Pandava side, Bhima kills Bahlika, Karna's brother and Shakuni's brothers, Ashvatthama kills many Panchalas, Satyaki kills Somadatta and Bhuri, Shalya kills Shatanika (Virata's brother), Dhrishtadyumna kills Drumasena, Ghatotkacha kills Alambala (Jatasura's son) and the rakshasa Alayudha and finally, Karna kills Ghatotkacha with the spear that he has saved for Arjuna.

CHAPTER 1099(122)

'Dhritarashtra asked, "O Sanjaya! After the brave Saindhava was killed by Savyasachi, what did those on my side do? Tell me that."

‘Sanjaya replied, “O venerable one! On seeing that Saindhava had been killed in the battle by Partha, Kripa, Sharadvata’s son, was overcome by great intolerance. He covered Pandava with a great shower of arrows. Drona’s son also stationed himself on his chariot and attacked Partha Phalguna. Those two best of rathas were stationed on two chariots that were supreme among chariots. They showered down sharp arrows from both sides. The mighty-armed one, supreme among rathas, was afflicted by that great shower of arrows and felt extreme pain. But in that battle, he did not wish to slay his preceptor or his preceptor’s son.[1] Kunti’s son, Dhananjaya, then began to act like a preceptor there.[2] He countered the weapons of Drona’s son and Sharadvata’s son with his weapons. However, since he did not wish to kill them, he released arrows at them that were only mild in speed. But though he did not shoot them powerfully, the many arrows shot by Jaya caused supreme difficulties and they were overcome by those arrows. O king! Oppressed by Kounteya’s arrows, Sharadvata’s son sat down on the floor of his chariot and lost his consciousness. On seeing that his master was unconscious and was afflicted by arrows, his charioteer thought that he was dead and bore him away. O great king! After Kripa, Sharadvata’s son, had been taken away from the field of battle, Ashvatthama also took to his chariot and fled from Pandaveya.

‘“Seeing that Sharadvata’s son was unconscious and afflicted by arrows, the great archer, Partha, lamented miserably on his chariot. ‘The immensely wise Kshatta[3] had foreseen this and had spoken to the king, as soon as the wicked Suyodhana, the exterminator of his lineage, was born. “Let this destroyer of the lineage be conveyed to the world of the hereafter. Because of him, the foremost ones of the Kuru lineage will confront a great calamity.” Those words, spoken by the one who tells the truth, have come true. It is because of his deeds that I see Kripa lying on a bed of arrows. Shame on the dharma of kshatriyas! Shame on strength and manliness! Is there anyone like me, raising his weapons against a brahmana, especially one who is a preceptor? He is the son of a rishi. He is the beloved friend of my preceptor, Drona. He is lying down on the floor of his chariot, afflicted by my arrows. Though I did not desire it, my arrows have severely wounded him. He has sunk down on the floor of his chariot and this causes pain to my heart. Even though he afflicted me with arrows, I should only have looked at that immensely radiant one.[4] Struck by my numerous arrows, he has attained the state that everyone must duly obtain.[5] I am overcome by greater sorrow than from the death of my son. O Krishna! Behold the miserable state he has been reduced to on his chariot. Those bulls among men, who obtain knowledge from their preceptors, and then give them what they desire, attain divinity. But the worst of men, who obtain knowledge from their preceptors, and then strike them, are of evil conduct and go to hell. There is no doubt that my deed today will take me to hell, since my preceptor, Kripa, was on his chariot and I have covered him with arrows. When he had instructed me about weapons

earlier, Kripa had said, “O Kouravya! Do not ever strike your preceptor.” I have not obeyed the words of my great-souled preceptor. I have struck him with a shower of arrows. I bow down and worship Goutama, who does not retreat. O Varshneya! Shame on me for having struck him.’ While Savyasachi was thus lamenting, Radheya saw that Saindhava had been killed and attacked him.

‘“On seeing that Radheya was advancing, maharatha Partha laughed and spoke these words to Devaki’s son.[6] ‘Adhiratha’s son is advancing towards Satyaki’s chariot. There is no doubt that he cannot tolerate Bhurishrava’s death in the battle. O Janardana! Urge the horses towards the spot where he is going. Let not Vrisha make Satyaki follow in the footsteps of Somadatta’s son.’ Having been thus addressed by Savyasachi, the mighty-armed and immensely energetic Keshava spoke words that were appropriate to the occasion. ‘O Pandava! The mighty-armed one is alone enough for Karna. In addition, the bull among the Satvata lineage is with Droupadi’s sons. O Partha! It is not proper for you to fight with Karna now. O destroyer of enemy heroes! He possesses the blazing weapon that was given to him by Vasava.[7] It is like a giant meteor. He worships it and has preserved it for you. Therefore, let Karna proceed to the spot where Satvata is. O Kouravya! I know when the time will come for the evil-souled one.’”

‘Dhritarashtra said, “O Sanjaya! Tell me about the clash between the brave Karna and Varshneya, which took place after Bhurishrava and Saindhava had been brought down. Satyaki was without a chariot. Which chariot did he mount? Also tell me about the two Panchalas[8] who protected the chariot wheels.”

‘Sanjaya said, “I will tell you everything that happened in that great battle. Listen patiently. All this is because of your own evil conduct. O lord! Mentally, Krishna had already known earlier that the brave Satyaki would be defeated by the one with the sacrificial altar on his standard.[9] O king! Janardana knows the past and the future. O king! Therefore, the immensely strong one had summoned his charioteer, Daruka, and had given him instructions. ‘Let my chariot be yoked for tomorrow.’[10] The gods, the gandharvas, the yakshas, the serpents, the rakshasas and men can never defeat the two Krishnas. The gods and the siddhas, with the grandfather[11] at the forefront, know about the infinite prowess of those two. Listen to the battle, as it happened. On seeing that Satyaki was without a chariot and Karna was attacking him with raised weapons, Madhava blew a rishabha note on his conch shell with great force.[12] From the sound of that conch shell, Daruka got the message. He took that chariot, with Suparna[13] decorating the standard. With Keshava’s permission, Daruka yoked the chariot, which was like the fire or the sun, and made Shini’s grandson ascend it. It could go wherever one wished and it was drawn by Sainya, Sugriva, Meghapushpa and Balahaka.[14] It possessed a great speed and was decorated with gold. He ascended that chariot, which

was like a celestial vehicle[15] and which had been yoked.

'"He attacked Radheya and showered down many arrows on him. The two protectors of the chariot wheels, Yudhamanyu and Uttamouja, also abandoned Dhananjaya's chariot and attacked Radheya. O great king! Radheya also showered down arrows. In that battle, he angrily attacked Shini's undecaying grandson. The gods, the gandharvas, the asuras, the serpents and the rakshasas have not heard of such a battle having taken place in heaven or on earth earlier. O great king! On witnessing their deeds, the soldiers, the rathas, the horses, the men and the elephants were senseless with wonder and became spectators, witnessing those superhuman exploits. O king! They withdrew and also watched Daruka's skill as a charioteer. He moved forward and back, executed circular motions and retreated. The charioteer of that chariot, descended from Kashyapa's lineage, caused great wonder.[16] The gods, the gandharvas and the danavas assembled in the sky, to watch that encounter between Karna and Shini's descendant with great attention. For the sake of their friends, those two powerful ones vigorously challenged each other in that battle. O great king! Karna, who was like an immortal, and Yuyudhana Satyaki showered down arrows on each other. Unable to tolerate the death of Kouravya Jalasandha,[17] Karna ground Shini's descendant down with a shower of arrows. Overcome by anger, Karna sighed like a giant serpent. In that encounter, his angry glances seemed to burn up Shini's descendant. The scorcher of enemies repeatedly attacked him, with great force. On seeing that he was in great rage, Satyaki pierced him back with a great shower of arrows, like an elephant countering another elephant. Those two tigers among men clashed, as spirited as tigers. In that battle, unparalleled in valour, they wounded each other. Shini's grandson, the scorcher of enemies, repeatedly pierced Karna, all over his limbs, with arrows that were completely made out of iron. With a broad-headed arrow, he brought down his charioteer from his seat on the chariot. He killed the four white horses with sharp arrows. The bull among men shattered his standard into a hundred fragments with a hundred arrows. O king! On seeing that Karna was without a chariot, your sons and the bulls among men on your side were distressed.

'"Karna's son, Vrishasena, Shalya, the lord of Madra, and Drona's son surrounded Shini's descendant from all sides. There was a melee everywhere and nothing could be discerned. O king! Seeing that the brave son of the suta had been deprived of his chariot by Satyaki, a great lamentation arose from all the soldiers. O king! Having been oppressed by Satvata's arrows, Karna was also benumbed. O king! He ascended Duryodhana's chariot and sighed deeply. He remembered the respect he bore towards your son, the affection since childhood and the promise that he had made about returning the kingdom to him. O king! When Karna was deprived of his chariot, your brave sons, with Duhshasana at the forefront, succumbed to Satyaki. But he did not kill them, to protect the pledge that Bhimasena had taken earlier. He deprived them of their

chariots and made them senseless, but did not take their lives away from them. Bhimasena had taken a pledge to kill your sons and at the time of the second gambling match, so had Partha[18] about killing Karna. With Karna at the forefront, though they made efforts to kill Satyaki, supreme among rathas, they did not succeed in killing him. With a single bow, he defeated Drona's son, Kritavarma, other maharathas and hundreds of bulls among the kshatriyas. Satyaki, the destroyer of enemies, possessed a valour that was like that of the two Krishnas and for the sake of attaining to the afterworld and to do that which would bring pleasure to Dharmaraja. O tiger among men! In this world, there are only three archers—Krishna, Partha and Shini's descendant. No fourth one can be seen."

'Dhritarashtra said, "Saytaki ascended Vasudeva's invincible chariot. The young one, who is Vasudeva's equal, deprived Karna of his chariot. He was proud because of the strength of his own arms and that chariot was yoked by Daruka. Did Satyaki then climb onto another chariot? I wish to hear this and you are skilled in recounting. O Sanjaya! Tell me that. I think that he is impossible to withstand."

'Sanjaya replied, "O king! Listen to what happened. Daruka's immensely intelligent younger brother quickly brought another chariot that had been prepared in the proper fashion. The pole was of iron and gold and was tied with cloth. There was a lion on the standard, decorated with a thousand stars. The horses were as fast as the wind and possessed golden harnesses. They were as white as the moon. The chariot was firm and its speed was beyond that of sound. O lord of the earth! Those were the best of horses and they were colourful with gold. There was the sound of nets of bells and the lances and spears were like lightning. It was stocked with implements of war and many weapons and garments. That chariot rumbled like the roar of the clouds and it was prepared. Ascending this, Shini's descendant attacked your soldiers. Following his desire, Daruka went to where Keshava was. O great king! The best of chariots was also brought for Karna. There were well-trained horses that had a great speed and they were as white as conch shells or milk. The harnesses were colourful and golden. The sides and standard were made out of gold and there were machines and flags. There were many weapons and garments and there was a good charioteer. Ascending this chariot, Karna rushed against the enemy again. This is the entire account, as you have asked me to recount it. Know about the great destruction that was brought about because of your bad policy. Thirty-one of your sons were brought down by Bhimasena. With Durmukha at the forefront, they were colourful in fighting.[19] O venerable one! Hundreds of brave ones were killed by Satvata and Arjuna, with Bhishma and Bhagadatta as the foremost. O king! This was the destruction that was brought about by your evil counsel."'

CHAPTER 1100(123)

'Dhritarashtra asked, "O Sanjaya! When this was the state of the brave ones on my side,

what did Bhima do? O Sanjaya! Tell me everything about that.”

‘Sanjaya replied, “After Bhimasena was rendered without a chariot and made to suffer the stakes that were Karna’s words, he was overcome by great intolerance and spoke these words to Phalguna. ‘O Dhananjaya! While you looked on, Karna repeatedly told me that I was a eunuch and stupid and that I was a glutton. He said that I did not possess skills with a weapon and that I should not fight. He said that I was a child who got distressed in battle. O descendant of the Bharata lineage! Someone who speaks to me in this way will be killed by me. O mighty-armed one! You know the vows that you and I have taken together. O Kounteya! There is no doubt that what they mean to you, are also what they mean to me.[20] O best of men! Remembering my words, kill him. O Dhananjaya! Act so that your pledge comes true.’

‘“Having heard the words of the infinitely valorous Bhima, Arjuna advanced towards Karna in that battle and spoke to him. ‘O Karna! O Karna! O son of a suta! Your sight is useless. You praise yourself. O one whose intelligence is based on adharma! Listen to what I am going to tell you now. There are two outcomes brave ones face in a battle, victory or defeat. O Radheya! That is always the case, even if Vasava himself were to fight. You were rendered close to death by Yuyudhana. You were without a chariot and exposed. Through chance, you deprived Bhimasena of his chariot. O Radheya! But the words that you spoke to Bhima were adharma. The brave ones who know about the dharma of fighting protect, to the best of their capacity, those who are running away at the end of a battle. In the battle, when all the soldiers looked on and so did Keshava and I, there were several occasions when Bhimasena robbed you of a chariot. However, the descendant of the Pandu lineage did not utter a single harsh word to you. But you made Vrikodara hear many harsh words. And when he was not in my sight, you killed Subhadra’s son. You will reap the fruits of those offences today. O evil-minded one! It was for your own destruction that you severed his[21] bow then. O foolish one! You will be killed by me, with your servants, soldiers and mounts. Do everything that you wish to, because a great calamity confronts you. In your very sight, I will kill Vrishasena[22] in this battle. If any of these other kings are confused in their intelligence and advance against me, I will kill all of them. I swear this truthfully, on my weapons. You are stupid and devoid of wisdom. But you pride yourself in this battle. On seeing you brought down, the wicked Duryodhana will lament grievously.’ When Arjuna swore that he would kill Karna’s son, a great and tumultuous uproar arose among all the rathas. There was great fear in that fierce battle. The rays of the thousand-rayed one became dim as it approached the mountain.[23]

‘“O king! Hrishikesha was stationed at the head of the battle. He embraced Bibhatsu, who had accomplished his pledge, and said, ‘O Jishnu! It is through good fortune that your great vow has been accomplished. It is through good fortune that the wicked

Vriddhakshatra has been slain, together with his son. O descendant of the Bharata lineage! Confronting the army of the sons of Dhritarashtra in battle, even the army of the gods would lose its senses. O Jishnu! One should not doubt this. O tiger among men! Even if I think about it, I do not see any other man in the worlds who is your equal, in terms of fighting with this army. There are many who are extremely powerful, your equals and superiors. These lords of the earth have assembled because of the son of Dhritarashtra. They are armoured. But they could not advance against your angry person in the battle. Your valour and strength are like that of Rudra and the Destroyer. There is no one else who could have exhibited such valour in battle. O unblemished one! O scorcher of enemies! There is no one like you and you accomplished this alone. Once the evil-minded Karna has been killed, with his followers, and you have defeated and slain that enemy, I will praise you even more.' Arjuna replied, 'O Madhava! It is through your favours that this vow of mine has been accomplished. It was one that even the gods would have found difficult to fulfil. O Madhava! This victory is not a surprise for those who have you as a protector. It is through your favours that Yudhishthira will obtain the entire earth. O Varshneya! O lord! This is because of your power. This victory is yours. O Madhusudana! Our prosperity has been brought by you.' Having been thus addressed, Krishna smiled gently and urged the steeds slowly, showing Partha the field of battle, in all its cruelty.

'"Krishna said, 'Desiring victory in the battle and great fame, there are many brave kings who are lying down on the ground, struck by your arrows. Their weapons and ornaments are strewn around. Horses, chariots and elephants are in distress. Their armour has been shattered and they are faced with great grief. Some are still alive. Others have lost their lives. But even the kings who are dead seem to be alive because of the supreme radiance that they possess. Their arrows are gold-tufted and they have many sharp weapons. Look. The earth is covered with mounts and weapons. There are armour, shields, garlands and heads decorated with earrings. There are headdresses and crowns, garlands of flowers and jewels that are worn on crowns. There are strings around the neck and armlets, extremely radiant and made out of gold. O descendant of the Bharata lineage! There are many other colourful ornaments that make the earth beautiful. There are fans and whisks and colourful standards, horses, chariots and elephants. Many cushions from the horses are scattered around. There are different kinds of carpets and extremely expensive bumpers. Behold. The earth is littered with these and looks like a picture. Those who rode on elephants have been fallen down, along with the elephants. They look like lions that have been dislodged from mountain peaks by thunder. Look at the others. There are horse riders on the earth, together with the horses. There are large numbers of foot soldiers and infantry, their bodies covered with wounds.' Having shown Kiriti the field of battle, Krishna blew on Panchajanya, delighting those who had assembled on their side."'

'Sanjaya said, "O descendant of the Bharata lineage! King Yudhishthira alighted from his chariot. With his eyes full of tears, he embraced the two Krishnas. His fair face had the complexion of a lotus. Wiping it, he spoke to Vasudeva and Pandava Dhananjaya. 'O maharathas! It is through good fortune that I see you after you have accomplished this burden in the battle. It is through good fortune that the wicked Saindhava, worst of men, has been killed. O Krishna! It is through good fortune that you have brought me this great delight. It is through good fortune that large numbers of the enemy are immersed in an ocean of grief. There is nothing in the worlds that is impossible for you. O Madhusudana! You are the preceptor of all the worlds. You are the protector. O Govinda! It is through your favours that we will vanquish the enemy, just as in earlier times, the chastiser of Paka defeated the danavas through your favours. O Varshneya! O Madhava! Whether it is the conquest of the earth or whether it is the conquest of the three worlds, it is certain that those who satisfy you will be successful in that. O lord of the lord of the gods! Those who satisfy you do not obtain sin, nor are they defeated in battle. O Hrishikesha! It is through your favours that Shakra became the lord of the gods, obtained prosperity and succeeded in conquering the three worlds in the field of battle. O lord of the thirty gods! O Krishna! It is through your favours that the thirty gods obtained immortality and enjoyed the eternal worlds. O destroyer of enemies! It is because of valour originating from your favours that Shakra killed thousands of daityas and became the lord of the gods. O Hrishikesha! O brave one! It is through your favours that everything in this universe, mobile and immobile, is established in its own place and is engaged in meditation and the offering of oblations. In the beginning, everything was immersed in an ocean of water and there was darkness. O supreme among men! It is through your favours that the universe became manifest. O Achyuta! You are the creator of all the worlds and the supreme soul. Those who seek refuge in Hrishikesha are never confounded. You are without beginning and without death. You are the undecaying god who drives the worlds. O Hrishikesha! Those who are devoted to you can overcome every difficulty. You are supreme. You are ancient. You are the Being. You are ancient. You are supreme.[24] Those who attain such a supreme one, obtain supreme prosperity. You have been sung about in the four Vedas. The Vedas chant about you. O great-souled one! By seeking refuge in you, I will obtain supreme prosperity. You are Dhananjaya's friend. You are engaged in ensuring Dhananjaya's welfare. You are Dhananjaya's protector. He who attains you, obtains happiness.' Having been thus addressed, the great-souled Keshava and Pandava cheerfully replied to the king, the lord of the earth. 'The wicked King Jayadratha has been burnt in the fire of your anger. O descendant of the Bharata lineage! The army of the sons of Dhritarashtra is extremely great. But in the battle, it is decaying. It has been struck, slain and destroyed. O destroyer of enemies! The Kouravas are being destroyed because of your anger. O brave

one! The evil-minded Duryodhana has enraged you. With his friends and relatives, he will give up his life in this battle, destroyed by your sight. Earlier, because of your anger, Bhishma, the grandfather of the Kurus and extremely difficult for even the gods to defeat, was struck and made to lie down on a bed of arrows. O destroyer of enemies! It will be extremely difficult for them to obtain victory in this battle. O Pandava! Because of your wrath, they have come under the clutches of death. O granter of honours! One who enrages you will soon have his kingdom, life, dear ones, sons and all kinds of happiness destroyed. O Yudhishthira! You have always been devoted to the dharma of kings. I think that the Kouravas, with their sons, animals and relatives, have been destroyed because of your anger.'[25]

"'The mighty-armed Bhima and maharatha Satyaki, both of whom were mangled and wounded by arrows, saluted their senior and elder. Those great archers were stationed there, surrounded by the Panchalas. On seeing those two joyful ones, stationed before him, with their hands joined in salutation, Kounteya[26] congratulated Bhima and Satyaki. 'O brave ones! It is through good fortune that I see that the two of you have been freed from that ocean of soldiers. Drona and Hardikya were like invincible crocodiles in that abode of makaras. It is through good fortune that you have defeated all the kings of the earth in the battle. It is through good fortune that I see you victorious in this battle. It is through good fortune that Drona and the immensely strong Hardikya have been defeated in the battle. O unblemished ones! It is through good fortune that I see that you have passed through that ocean of soldiers. O brave ones! You pride yourselves in battle and you do not run away from an encounter. You are as dear to me as my life. It is good fortune that I am seeing both of you.' Having thus spoken to Yuyudhana and Vrikodara, tigers among men, King Pandava embraced them and shed tears of joy. O lord of the earth! Everyone in that army was delighted. Having witnessed victory, the Pandavas set their minds on fighting."'

CHAPTER 1102(125)

'Sanjaya said, "O king! When Saindhava was killed, your son, Suyodhana, was distressed and lost all hope about defeating the enemy. His face was miserable and covered with tears. He thought that a warrior like Arjuna did not exist on earth. O venerable one! When he was enraged, Drona, Radheya, Ashvatthama and Kripa were incapable of standing before him. 'Partha has vanquished all my maharathas in battle. He has killed Saindhava in the encounter and no one could counter him. This large army of the Kouravas has been completely destroyed by him. I do not see any protector, not even Purandara himself. In this battle, I depended on Karna. He raised his weapons in the encounter, but was defeated. Jayadratha has been slain. In the midst of the assembly hall, he spoke harsh words to the Pandavas. That Karna has been defeated in the battle and Saindhava has been brought down. I depended on his valour and regarding Achyuta

as straw, refused him when he solicited peace. That Karna has been vanquished in the battle.' O king! He was thus distressed in his mind and in search of recourse, glanced towards Drona. O bull among the Bharata lineage! Your son, who had caused injury to all the worlds, went to him. He told him everything, about the great slaughter of the Kurus, about the victory of the enemy and about the straits the sons of Dhritarashtra were immersed in.

'"Duryodhana said, 'O preceptor! Behold the great destruction of those whose heads have been sprinkled.[27] I placed my grandfather, the brave Bhishma, at the forefront of the battle. Having slain him, the avaricious Shikhandi satisfied his old desire. With all the Panchalas, he is now afflicting the vanguard of the army. There is the other invincible one, your disciple Savyasachi. He has destroyed seven akshouhinis and has killed King Jayadratha. These well-wishers have sought to do what is agreeable to us and desiring our victory, have gone to Yama's abode. How will I repay that debt? For my sake, those lords of the earth are lying down on the ground. They have given up all the prosperity of the earth and are lying down on the ground. Having caused such a slaughter of my friends, I am a coward. I do not think that even one thousand horse sacrifices will purify me. I am avaricious and wicked. I have acted against dharma. They have made efforts to be victorious and have obtained Vaivasvata's[28] eternal abode. I am inferior in conduct and have been an enemy to my well-wishers. In the midst of these kings, why doesn't the earth provide me a hole?[29] In the midst of those kings, what will the grandfather tell me, his limbs covered with blood? With Bhishma killed in the battle, I do not have a protector and cannot sleep. What will he tell an ignoble man like me when he meets me? I am one who does not follow dharma and have caused strife among relatives. He has conquered the afterworld. Behold the great archer Jalasandha, killed by Satyaki. The brave maharatha raised his weapons for my sake and gave up his life. On seeing that Kamboja has been killed,[30] and Alambusa, and many other well-wishers, what is the point of my remaining alive now? Those brave ones strove and were killed for my sake. They did not retreat. For the sake of my welfare, they used the utmost of their capacity to obtain victory. O scorcher of enemies! Today, I will use my strength to repay my debt to those departed ones. With the waters of the Yamuna, I will then offer oblations to them. O supreme among wielders of all weapons! Know this to be the truth. I swear this on my good deeds, my valour and my sons. I will kill all the Panchalas and Pandavas in the battle and obtain peace. Or, in the battle, I will go to the world where they have gone.[31] On seeing that they are not protected well by us, our allies do not wish to support us and think that the Pandus are superior. O mighty-armed one! O one whose aim is unflinching! You have yourself determined our death in the battle. You have always been partial towards your excellent disciple, Dhananjaya. Thus, all those who desired our victory have been killed. I see Karna as the

only one who is assured about our victory and desires it. One with evil intelligence does not examine the truth and doesn't know the nature of friendship. To accomplish an objective, such a person engages someone as a friend. O my well-wisher on this earth! I have performed an extremely terrible deed. I have been confused, avaricious and wicked. I have always been led by the tongue.[32] Jayadratha has been slain and so has Somadatta's valiant son, as have the Abhishahas, Shurasenas, Shibis and Vasatis. I will today go where those bulls among men have gone. For my sake, they have killed in the battle by the fighting Kiriti. O bull among men! O preceptor of the sons of Pandu! There is truly no purpose in my remaining alive. Grant me leave.'"'

CHAPTER 1103(126)

'Dhritarashtra asked, "O son! After the king of Sindhu was killed in the battle by Savyasachi, and so was Bhurishrava, what was the state of your mind then? In the assembly of the Kurus, Duryodhana spoke in that fashion to Drona. O Sanjaya! What did he[33] say after that? Tell me all this."

'Sanjaya replied, "O descendant of the Bharata lineage! On seeing that Saindhava and Bhurishrava had been killed, a loud and great lamentation arose among your soldiers. All of them censured the counsel of your son. Because of that policy, hundreds of bulls among kshatriyas had been slain. On hearing the words of your evil-minded son, Drona reflected for a short while. He was grievously hurt and said, 'O Duryodhana! Why are you striking me with words that are like arrows? I have always told you that Savyasachi cannot be defeated in battle. O Kourava! We know what Arjuna is capable of accomplishing in the battle. Protected by Kiriti, Shikhandi killed Bhishma in the battle. The one who could not be killed by gods and men was killed in the encounter. On seeing this, I knew that the army of the Bharatas would be destroyed. We regarded that man as the foremost among all brave ones in the three worlds. On that hero having been killed, who else can we depend on? O son![34] Shakuni played with dice in the assembly of the Kurus. However, those dice were not dice at all. They were sharp arrows capable of tormenting enemies. O son! Those arrows are now being released by Jaya and are killing us. In his lamentations, the great-souled Vidura described them thus and spoke grave and auspicious words for your benefit. But you did not listen. That is the reason for this terrible and great calamity. O Duryodhana! By ignoring his words, you have caused it. Krishna[35] was born in a noble lineage and in her conduct, followed all forms of dharma. She did not deserve it. But in our sight, you had her brought to the assembly hall. O son of Gandhari! You are reaping the fruits of that adharma now. This is nothing and greater evils will befall you in the world hereafter. This is because you used deceit to defeat the Pandavas in the gambling match and exiled them to the forest, dressed in the skin of ruru deer. They are like my sons and have always followed dharma. Tell me.

In this world of men, is there any other brahmana other than me, who will injure them? In the assembly of the Kurus, with Shakuni and with Dhritrarashtra's sanction, you excited the wrath of the Pandavas. Duhshasana supported you and Karna increased it. Ignoring the words of Kshatta,[36] you yourself repeatedly increased it. All of you surrounded Arjuna and sought to protect the king of Sindhu. How was he killed in your midst? O Kouravya! How was Saindhava killed when you, Karna, Kripa, Shalya and Ashvatthama were alive? To protect the king of Sindhu, all the kings fought and used their fierce energy. How was he killed in their midst? O Duryodhana! In particular, the lord of the earth[37] sought assurance from you and me to save him from Arjuna. But he did not obtain that rescue and Phalguna killed him. I do not see any means for my remaining alive. I see that I will myself be immersed in the disease that is Dhrishtadyumna, until I kill the Panchala and Shikhandi. Since I am myself tormented, why are you striking me with these stakes of words? O descendant of the Bharata lineage! You have been incapable of rescuing the king of Sindhu. Bhishma was never exhausted in his deeds. He possessed a golden standard and was unwavering in his aim. Since you do not see him in the battle, how can you hope for victory? Saindhava has been killed in the midst of the maharathas and Bhurishrava has also been slain. What do you think the outcome will be? O king! Kripa is invincible and is still alive. I honour him for not having followed the king of Sindhu.[38] Bhishma was incapable of being killed in a battle, even by the gods, with Vasava. He was the performer of extremely difficult deeds. O king! When I saw that he was brought down, while you and younger brother, Duhshasana, looked on, I thought that the earth no longer belonged to you. O descendant of the Bharata lineage! O venerable one! The formations of the Pandavas and the Srinjayas are united and are attacking me now. Without killing all the Panchalas, I will not take off my armour. O son of Dhritarashtra! For your welfare, I will perform deeds in the battle. O king! Go and tell my son Ashvatthama that I have said that in this battle, he should protect his life and destroy the Somakas. "Follow the words and instructions of your father. Establish yourself in non-violence, self-control, truth and virtue. Observe dharma, artha and kama, but without transgressing dharma and artha. You must always perform deeds in which dharma is the most important. With the eye and the mind, brahmanas must be satisified and served to the best of one's capacity. Do not do anything to cause them displeasure. They are like the flames of the fire."[39] O king! I have been tormented by the stakes of your words and will wage a great battle. O destroyer of enemies! I will penetrate this battle formation.[40] O Duryodhana! If you can, go and protect your army. The angry Kurus and Srinjayas will fight, even during the night.' Having said this, Drona proceeded against the Pandavas and the Srinjayas. He wished to sap the energy of the kshatriyas, like the sun does to the stars."'

‘Sanjaya said, “Thus urged by Drona, King Duryodhana became overcome by intolerance and made up his mind to fight. Your son, Duryodhana, then spoke to Karna. ‘The vyuha constructed by the preceptor is extremely impenetrable, even to the gods. Behold. With Krishna as his aide, Pandava Kiriti penetrated it, while you were looking and the great-souled Drona was struggling and so were the foremost among warriors. He brought down Saindhava. O Radheya! Look. Kings of the earth, foremost among warriors, have single-handedly been killed by Partha, like inferior animals by a lion. O destroyer of enemies! In this battle, this happened while I was looking on. Shakra’s son has left only a little bit of my soldiers left. Despite Drona fighting and making the best of efforts in the battle, how could Phalguna accomplish his desire and penetrate the extremely impenetrable vyuha? The great-souled preceptor has always loved Phalguna. O destroyer of enemies! That is the reason he granted him entry, without fighting with him. Drona, scorcher of enemies, offered assurance to Saindhava. He then allowed Kiriti to enter. Behold my bad luck. Had I permitted the king of Sindhu to leave for his home earlier, there would not have been this destruction of men in the battle. In the hope of remaining alive, Jayadratha wished to go home. But having obtained assurance from Drona in the battle, I restrained him. My warrior brothers, Chitrasena and the others, have encountered Bhimasena and were destroyed by him, while we evil-souled ones looked on.’

‘“Karna said, ‘Do not censure the preceptor. The brahmana is fighting to the best of his ability. In the battle, I do not think that Pandava can be defeated by Drona, though he is skilled in the use of weapons. That is the reason the one with the white horses[41] has passed him and has penetrated. O Suyodhana! I think that anything determined by destiny can never be transgressed, even if we make endeavours and fight to the utmost of our strength. O king! With Saindhava killed in the battle, it seems that destiny is supreme. With you, we have made the utmost effort in the field of battle. All our manliness has been rendered futile by fate. We have always endeavoured, but our valour has been unsuccessful. Whenever a man performs an act, but is not favoured by destiny, fate destroys all his exertions. A man with perseverance must do whatever he has to do and must not have doubts about the act. Success depends on destiny. O descendant of the Bharata lineage! The Parthas were deprived through deceit and the use of poison.[42] They were burnt in the house of lac[43] and defeated in the gambling match. Using the principles of royal policy, they were exiled to the forest. Though all of this was undertaken with great care, it has been frustrated by destiny. Let us make efforts to fight and not turn our backs on death. You and they will make efforts and traverse the path determined by destiny. It does not seem that they have done anything good by using superior intelligence. O extender of the Kuru lineage! O brave one! Nor is it the case that we have performed bad deeds because of inferior intelligence. Destiny

determines the outcome, of good deeds and inferior ones. Fate has its own action and is awake when everyone else is asleep. When the war commenced, you had many soldiers and many warriors. The sons of Pandu had fewer, but have destroyed many strikers on your side. I think that this destruction of our manliness is the work of fate.'"

'Sanjaya said, "O lord of men! While they were talking a lot, the Pandava battle formations appeared in the battle. O king! Because of your evil cousel, an encounter commenced between those on your side and the others and chariots and elephants clashed against each other."'

CHAPTER 1105(128)

'Sanjaya said, "O lord of men! That army of yours had large numbers of horses and elephants. It fought everywhere, attacking the soldiers of the Pandus. The Panchalas and the Kurus fought against each other, having decided to go to the afterworld, the great kingdom of Yama. Brave ones clashed against brave ones and struck with arrows, lances and spears. They quickly sent each other to Yama's abode. Rathas fought against rathas and caused fierce flowing of blood. There was a great battle and they killed each other. O great king! Crazy and intoxicated elephants clashed against each other and gored each other with tusks. In that tumultuous battle, horse riders desired great fame and killed horse riders with javelins, spears and battleaxes. O mighty-armed one! There were hundreds of foot soldiers, with weapons in their hands. O king! They dashed against each other, always enterprising in their valour. O venerable one! The lineages, names and families of the Panchalas and the Kurus could only be deciphered through hearing.[44] In that battle, the warriors attacked each other with arrows, spears and battleaxes. Wishing to send others to the afterworld, they roamed around fearlessly. O king! They released thousands of arrows in the ten directions, which were no longer illuminated, because the sun had set. O great king! When the Pandaveyas were fearlessly fighting, Duryodhana penetrated into their army. Because of Saindhava's death, he was overcome by supreme grief. Thinking that life was mortal, he penetrated into the army of the enemy. Making the earth tremble with the roar of his chariot, your son attacked the Pandava army. O descendant of the Bharata lineage! That tumultuous clash between them and him caused a great destruction among all the soldiers. Just as the midday sun scorches with its rays, in their midst, your son tormented them with his shower of arrows. In that battle, the Pandavas were incapable of glancing at him. They were only interested in running away and lost all enthusiasm about defeating the enemy. Your great-souled and archer son used gold-tufted arrows that were dazzling at the tip. The Panchalas were slaughtered and fled. Afflicted by those arrows, the Pandu soldiers quickly began to fall down. O lord of the earth! In the battle, those on their side were incapable of performing deeds like those done by the king who was your son. In the encounter, the Pandava soldiers were crushed by your son, like lotuses by an

elephant. They were like blooming lotuses destroyed by an elephant, ones that had lost their sheen because of the wind and the sun, once the water had dried up. Because of your son's energy, the Pandava soldiers were like that.

'"O descendant of the Bharata lineage! On seeing that the Pandava soldiers were being killed by your son, the Panchalas attacked him, with Bhimasena at the forefront. He[45] pierced Bhimasena with ten arrows, each of Madri's sons with three arrows, Virata and Drupada with six each, Shikhandi with one hundred, Dhrishtadyumna with seventy, Dharma's son with seven and the Kekayas and the Chedis with many sharp arrows. He pierced Satvata with five, each of Droupadi's sons with three and also piercing Ghatotkacha in that battle, roared like a lion. With arrows that were fierce at the tip, he brought down hundreds of other warriors, elephants, horses and chariots in that battle, like an angry Destroyer slaughtering beings. His large bow had a golden back. O venerable one! As he was striking down enemies with this, the eldest of the Pandavas[46] severed it into three fragments with two broad-headed arrows. He then pierced him with ten powerful and sharp arrows. These passed through all his inner organs and having mangled him, entered the ground. The warriors who were around Yudhishthira were delighted, like the gods surrounding Purandara after Vritra had been killed. O venerable one! Then, King Yudhishthira, who is supremely difficult to repulse, dispatched an arrow towards your son in that battle. Severely wounded by this, he sat down on his supreme chariot. O Indra among kings! At this, a great noise arose from the Panchala soldiers. 'The king has been killed,' they shouted in delight. O venerable one! The fierce sound of arrows was heard there. In that battle, Drona quickly showed himself. Cheerfully, Duryodhana grasped his bow firmly and asking the Pandava king to wait, attacked him. Wishing to seize the king,[47] the Panchalas swiftly attacked back. Wishing to save the supreme among the Kurus, Drona received them, like the one with the rays destroys clouds that have been raised by a violent wind. O king! A great battle commenced between those on your side and the enemy, as they clashed in their desire to fight, and it increased the carnage."'

CHAPTER 1106(129)

'Dhritarashtra said, "After speaking to Duryodhana, my son, who has always transgressed me, the preceptor was overcome by anger and penetrated the Pandavas. The brave one is extremely skilled in weapons. He entered and roamed around in the battle. How did the Pandavas counter the great archer, Drona? Who protected the right wheel of the great-souled preceptor? When he killed the enemies in the battle, who protected his left wheel? The one who is supreme among all wielders of weapons seemed to be dancing along the path of his chariot. He was as angry as a fire.[48] How did he come by his death?"

'Sanjaya replied, "Having killed Saindhava in the evening, Partha met the king[49] and the great archer, Satyaki, and then attacked Drona. Yudhishthira and Pandava Bhimasena also quickly attacked Drona, each with a separate army. So did the intelligent Nakula and the invincible Sahadeva. Dhrishtadyumna, Shatanika,[50] Virata with the Kekayas, the Matsyas and the Shalveya soldiers also began to fight with Drona. O king! King Drupada, Dhrishtadyumna's father, was protected by the Panchalas and advanced against Drona. The great archers, Droupadi's sons, and the rakshasa Ghatotkacha also attacked the immensely illustrious Drona, with their soldiers. There were six thousand Prabhadrakas and Panchalas, skilled in striking. With Shikhandi at the forefront, they advanced against Drona. With other tigers among men, the maharatha Pandavas attacked Drona, bull among brahmanas. O bull among the Bharata lineage! When those brave ones advanced to fight, it was already night. It was fierce and increased the fear of cowards. O king! At that inauspicious and terrible time, many warriors went to their destruction. It caused the death of elephants, horses and elephants. During that terrible night, jackals howled in all directions. They caused great fear, because their gaping mouths were blazing. Fierce owls could be seen and they caused great terror. In particular, they were perched on the standards of the Kouravas. O Indra among kings! A great roar arose among the soldiers. This mingled with the loud sound of battle drums and the blare of other drums, and with the trumpeting of elephants and the neighing of horses. There was the sound of hooves and a tumultuous noise spread everywhere. O great king! In that twilight hour, there was a fierce battle between Drona and all the Srinjayas. Darkness covered the earth and nothing could be seen. The dust raised by the soldiers covered everything. Men, horses and elephants were immersed in blood. The earth's dust could no longer be seen and we were full of lassitude. During that night, a terrible slapping sound could be heard. It arose from the clashing of weapons and was like the noise of bamboos being burnt in a forest in the mountains. O king! Because everything was covered in darkness, one could not distinguish one's own side from that of the enemy. At the beginning of that night, everyone seemed to be mad. O Indra among kings! The dust that arose from the earth settled down because of the blood. The darkness disappeared because of the golden radiance of armour and ornaments. O bull among the Bharata lineage! The army of the Bharatas was adorned with gems and gold and looked like the sky in the night, decorated with stars. Full of lances and standards, that place resounded with the noise of jackals and wild crows and fierce cries and roars made by those who were fighting. There was a great and tumultuous sound and it made the body hair stand up. All the directions were covered by the uproar, which was like the sound of the great Indra's vajra. O great king! In that night, the soldiers of the Bharatas could be seen, illuminated with armlets, golden earrings and the radiance of weapons. There were elephants and chariots, decorated in gold. During that night, they looked like clouds tinged with

lightning. Swords, lances, clubs, arrows, maces, javelins and battleaxes were seen to descend, flaming like fires. Duryodhana was like the wind at the front. The chariots and elephants were like clouds. The sound of musical instruments was like thunder. The bows and standards were like lightning. Drona and the Pandavas were like clouds. The swords, javelins and clubs were like thunder. The shower of arrows was like a terrible wind, both hot and cold. It was fierce and caused extreme astonishment. It was destructive of life and there was no escape. Without any fear, the soldiers entered there, wishing to fight. At the beginning of that terrible night, there was a great roar that created fear among cowards and delighted heroes. An extremely terrible and fierce battle commenced in the night, as the Pandus and Srinjayas united and angrily attacked Drona. O king! But all those who advanced against the great-souled one were forced to retreat and some others were sent to Yama's eternal abode."'

CHAPTER 1107(130)

'Dhritarashtra asked, "The infinitely energetic and invincible one,[51] intolerant and angry, penetrated the Srinjayas. What was the state of your mind then? After the one with an immeasurable soul had spoken to my disobedient son and had penetrated, how did Partha counter him? When the brave Saindhava and Bhurishrava had been killed, the greatly energetic and unvanquished one attacked the Panchalas. When the invincible scorcher of enemies penetrated, what did he[52] think? What did Duryodhana think was the most appropriate task for the occasion? Who were the ones who followed that brave granter of boons, supreme among brahmanas? Who were the ones who remained behind the brave one and fought? Who fought in the front, as he killed the enemies in the battle? I think that all the Pandavas must have been afflicted with the arrows of Bharadvaja's son. O lord! They must have been like lean cows trembling in the cold. Having penetrated the Panchalas, how did the great archer, tiger among men and destroyer of enemies, come by his death? All the soldiers and maharathas united and clashed in the night. They were agitated and crushed by him separately. Who were the intelligent ones who were present then? You have said that the rathas on my side were killed, driven away, defeated and deprived of their chariots when they engaged in that encounter and that the Parthas did not run away. O Sanjaya! In the darkness of the night, how could you distinguish between them and the Kurus there?"

'Sanjaya replied, "O king! During that night, there was an extremely terrible battle. During that night, the Pandavas, together with their soldiers, attacked Drona. Using his swift arrows, Drona sent all the Kekayas and Dhrishtadyumna's sons to the world of the dead. O king! O descendant of the Bharata lineage! All the maharathas who advanced against him were dispatched to the world of the hereafter. O king! When he crushed them, the powerful maharatha, King Shibi,[53] angrily attacked Bharadvaja's brave son. On seeing that maharatha from the Pandava side descend, Drona pierced him with ten

arrows that were completely made out of iron. Shibi pierced him back with thirty sharp arrows. He brought his[54] charioteer down with a broad-headed arrow and smiled. At this, Drona killed his horses and the great-souled one's charioteer. He severed his[55] head from his body, with the helmet still on it.

'"Remembering that his father had earlier been killed by Bhimasena,[56] the son of Kalinga angrily attacked him, together with the soldiers from Kalinga. He pierced Bhima with five arrows and again pierced him with seven. O king! He struck Vishoka[57] with three arrows and his standard with one. Vrikodara became extremely angry with that wrathful and brave one from Kalinga. He leapt from his chariot onto his chariot and killed him with a blow of his fist. The powerful Pandava killed him with a blow of his fist and all his bones were separated and suddenly fell down on the ground. Karna and his maharatha brothers[58] could not tolerate this. They struck Bhimasena with iron arrows that were like venomous serpents. Abandoning his own chariot, Bhima went to Dhruva's chariot.[59] With a blow from his fist, he brought down Dhruva, who had incessantly been striking him. He was thus slain and brought down by the powerful son of Pandu. O great king! Having killed him, the immensely strong Bhimasena went to Jayarata's[60] chariot and repeatedly roared like a lion. Having seized Jayarata by the left hand, he roared. While Karna was stationed in front, he killed him with a slap of his palm. Karna hurled a golden javelin towards Pandava. However, Pandu's son laughed and seized it.[61] The invincible Vrikodara hurled it back towards Karna. While it was descending through the sky, Shakuni severed it with an arrow that had been soaked in oil.

'"O king! Your sons[62] advanced towards Bhima's chariot. They enveloped Vrikodara with a mighty shower of arrows. In that battle, Bhima laughed at Durmada and used his arrows to send his horses and charioteer to Yama's eternal abode. Durmada ascended Dushkarna's chariot. Those two brothers, the scorchers of enemies, were mounted on the same chariot. In the forefront of that battle, they rushed against Bhima. They were like the lord of the waters[63] and Mitra attacking Taraka, supreme among daityas. Your sons, Durmada and Dushkarna, were mounted on the same chariot and pierced Bhima with arrows. While Karna, Drona's son, Duryodhana, Kripa, Somadatta and Bahlika looked on, Pandava, the scorcher of enemies, kicked the chariot of the brave Durmada and Dushkarna and made it sink into the ground. Extremely angry, he struck and crushed those powerful and brave sons of yours, Dushkarna and Durmada, with his fists and foot. Cries of woe arose among the soldiers. On seeing Bhima, the kings said, 'The one who has grasped the sons of Dhritarashtra is Rudra in the form of Bhima.' O descendant of the Bharata lineage! Having said this, all the kings fled. They lost their senses and urged their mounts, with no two of them running away together.

'"At the commencement of the night, a great carnage was caused in the army. The immensely strong Vrikodara, whose eyes were like a blooming lotus, was worshipped by the bulls among the kings. The powerful one went to King Yudhishthira and honoured him. The twins, Drupada, Virata, Kekayas and Yudhishthira were supremely delighted. They showed great homage to Vrikodara, just as the gods did to Hara after Andhaka had been killed.[64] Your sons, who were like Varuna's sons, were filled with rage. With their great-souled preceptor and with chariots, infantry and elephants, they violently surrounded Vrikodara from all sides, desiring to fight with him. Everything was covered in darkness, as dense as the clouds. At the commencement of the night, the great-souled and supreme kings began to fight an extraordinary and fierce battle that gave rise to great fear and caused delight to wild crows, wolves and vultures."'

CHAPTER 1108(131)

'Sanjaya said, "After his son[65] was killed by Satyaki, though he had decided to fast to death, Somadatta became extremely angry and spoke these words to Satyaki. 'In earlier times, the gods have laid down norms of dharma for kshatriyas. O Satvata! You abandoned those. Why did you resort to the dharma of bandits?[66] In a battle, one who is wise and follows the dharma of kshatriyas should not strike someone who is running away, someone who is distressed, someone who is without weapons or someone who has sought refuge. O Satvata! It is indeed said that, among the Vrishnis, there are two mighty-armed warriors who are maharathas—Pradyumna and you. When his arm had been severed by Partha, he had decided to fast to death. Why did you act cruelly and bring him down then? O Satvata! O one who prides himself on bravery! I swear by my two beloved sons[67] and by all my good deeds, that as long as Partha Jishnu does not protect you, with your sons and your brothers, before this night is over, I will kill you. O wretch of the Vrishni lineage! If not, let me descend into a terrible hell.' Having said this, the immensely strong Somadatta angrily blew on his conch shell and roared loudly, like a lion. The immensely strong Satvata possessed teeth like a lion and eyes like the petals of lotuses. He became extremely angry and spoke these words to Somadatta. 'Your brave son, maharatha Bhurishrava, has been killed. O king! His brother, Shala, has also been afflicted by grief.[68] I will also kill you today, with your sons, animals and relatives. O Kourava! Make special efforts to remain stationed in this battle. O one with a drum on your banner! King Yudhishthira has always engaged in donations, self-control, purity, non-violence, modesty, fortitude and forgiveness. Because of that constancy, your energy has already been sapped. With Karna and Soubala, you will be destroyed in this battle. I swear on Krishna's feet and on all my good deeds, that I will angrily slay you and your sons in this battle. You will escape only if you decide to run away.' Having addressed each other in this way, those two supreme of men began to

shoot arrows at each other, with eyes that were red with rage.

'"With a thousand elephants and ten thousand horses, Duryodhana surrounded Somadatta and stationed himself there. The angry Shakuni, supreme among wielders of all weapons, also surrounded him, with his sons, grandsons and brothers who were like Indra in valour. O mighty-armed one! Your brother-in-law was young and was capable of withstanding the vajra. The intelligent one had one hundred thousand horses ahead of him. He surrounded and protected the great archer, Somadatta, with these. Protected by these, the powerful one[69] enveloped Satyaki with arrows. On seeing that he was enveloped by arrows with straight tufts, Dhrishtadyumna became angry. He gathered a large army and advanced. O king! Those two armies clashed against each other, as if two oceans were agitated by turbulent storms. Somadatta pierced Satyaki with nine arrows and Satyaki struck the bull among the Kuru lineage with ten. Having been thus pierced in the battle by the powerful one with a firm bow, he[70] became senseless and sank down on the floor of his chariot. On seeing that he had lost consciousness, Somadatta's charioteer quickly bore the maharatha away from the field of battle. On seeing that he had lost his senses and was afflicted by Yuyudhana's arrows, Drona's son angrily attacked Satvata in the field of battle.

'"On seeing that he was descending towards the chariot of Shini's descendant, Bhimasena's son[71] angrily countered him. He was on an extremely large and terrible chariot that was made completely out of iron and covered with the skins of bears. It was drawn by mounts that looked like elephants. But those were neither horses, nor elephants. It had eight distorted wheels. A king of vultures was perched on the top of the standard. It dilated its eyes and shrieked. The flags were red and green and decorated with garlands of entrails. He was stationed on that large chariot with eight wheels. Riding this, he was surrounded by one akshouhini of rakshasas, possessing terrible forms. On seeing him advance with his great bow, the kings were agitated and distressed. He was like the Destroyer at the end of a yuga, like Yama with a staff in his hand. On seeing him, your son's army was agitated and afflicted by fear. They were like waves in the Ganga, agitated by the wind into whirlpools. Ghatotkacha roared like a lion and terrified by this, the elephants exuded urine. The men were extremely miserable. Once twilight has passed, the rakshasas become even more powerful on earth. In every direction, they brought down a shower of boulders. Iron wheels, catapults, lances, javelins, spears, shataghnis and battleaxes showered down incessantly. On seeing the fierce and terrible state in the field of battle, the kings, your sons and Karna were distressed and fled in different directions. However, Drona's son was proud of his strength of weapons and he alone was not distressed. He used his arrows to destroy the maya that had been created by Ghatotkacha. When that maya was destroyed, Ghatotkacha became angry. Senseless with rage, he showered down terrible arrows. These were forceful and penetrated Ashvatthama, like snakes entering a termite

hill. The arrows were covered with blood and penetrated Sharadvati's son.[72] Those gold-tufted arrows, sharpened on stone, swiftly entered the ground. The powerful Ashvatthama, light in the use of his hands, became angry. He angrily pierced Ghatotkacha with ten arrows. Ghatotkacha was severely wounded in his inner organs by Drona's son. He picked up a chakra with a hundred thousand spokes. Its edges were as sharp as a razor. It had the complexion of the rising sun and was decorated with gems and diamonds. Wishing to kill Ashvatthama, Bhimasena's son hurled it. Though it descended with great force, Drona's son used arrows to swiftly shatter it into fragments. It was foiled and fell down on the ground, like the wishes of an unfortunate person. On seeing that the chakra had been brought down, Ghatotkacha quickly enveloped Drona's son with arrows, like Svarbhanu[73] covering the sun.

'"Ghatotkacha's son was handsome and was like a mass of collyrium. As Drona's son advanced, he checked him, like a king of mountains against the wind. Anjanaparva, Bhimasena's grandson, brought down a shower of arrows and he[74] looked like Mount Meru, with rain from a cloud pouring down on it. Ashvatthama was like Rudra, Upendra[75] and Indra in his valour and he was not frightened. He severed Anjanaparva's standard with an arrow and cut down his two charioteers with two others. With three others, he severed the *trivenu*.[76] He severed his bow with one and struck his four horses with four. Deprived of his chariot, he[77] grasped a sword in his hand and it was decorated with golden dots. With an extremely sharp arrow, he[78] severed the sword into two fragments. O king! The son of Hidimba's son quickly grasped a golden club and whirling it, hurled it. However, Drona's son struck it with his arrows and made it fall down. At this, Anjanaparva rose up into the sky and began to roar like a dark cloud. He showered down trees from the sky. Ghatotkacha's son was versed in maya. But Drona's son used arrows to strike him in the sky, like the rays of the sun against clouds. He then descended and once again stationed himself on his chariot, decorated with gold. Anjanaparva was as beautiful as a lofty mountain. He was clad in iron armour. But Drona's son killed Anjanaparva, the son of Bhima's son, like Maheshvara against Andhaka.

'"On seeing that his immensely strong son had been killed by Ashvatthama, he[79] approached Drona's son, whose armlets seemed to be blazing with anger. Without any fear, he spoke these words to Sharadvati's son, who was then consuming the army of the Pandavas, like a fire that has arisen in the forest. 'O Drona's son! Stay. You will not escape from me with your life. I will kill you today, like Agni's son destroyed Krouncha.'[80] Ashvatthama replied, 'O child! Go and fight with others. O one who possesses the valour of an immortal! O Hidimba's son! It is not proper that a father should fight with a son.[81] O Hidimba's son! I have no desire to be angry with you.

However, if anger is generated, one may end up killing one's own self.' Bhimasena's son was overcome with sorrow on account of his son. On hearing these words, his eyes became coppery red with rage. He approached Ashvatthama and said, 'O Drona's son! Do you think that I am an ordinary person, who will be distressed in this battle? I have been born from Bhima, in the noble lineage of the Kurus. I am a son of the Pandavas and they never retreat from a battle. I am a lord of the rakshasas and I am Dashagriva's[82] equal in strength. O son of Drona! Wait. Wait. You will not escape from me with your life. On the field of the battle today, I will destroy your love for fighting.' Having spoken these words, the extremely strong rakshasa, with eyes coppery red in rage, angrily attacked Drona's son, like a lion against a king of elephants. Ghatotkacha showered down wheels of chariots and arrows, like a cloud showering rain. These descended on Drona's son, bull among rathas. But before that shower of arrows could reach him, Drona's son countered them with his arrows. It seemed that a battle was raging in the sky between those two sets of arrows. Because of the friction from those weapons, sparks of flame were generated and at the commencement of the night, the sky seemed to be bright with fireflies. Drona's son, proud in battle, pacified and destroyed that maya. Seeing that his maya had been dispelled, Ghatotkacha disappeared again. He assumed the form of a lofty mountain, with trees crowding the summit. It had large fountains, from which, spears, javelins, swords and clubs flowed like water. Drona's son saw that mountain, which was like a mass of collyrium. Large numbers of weapons issued from it. Drona's son smiled and invoked the vajra weapon. Struck by that weapon, that king of mountains was quickly destroyed. He[83] then became a blue cloud in the firmament, decorated with Indra's weapon.[84] He brought down a shower of boulders and covered Drona's son in that battle. Drona's son, supreme among those who have knowledge of weapons, then affixed the *vayavya* weapon and struck the blue cloud that had arisen. Drona's son covered all the directions with his large numbers of arrows. The supreme of men killed a hundred thousand rathas. He then saw that Ghatotkacha was again fearlessly advancing towards him on a chariot, with his bow stretched, and surrounded by many rakshasas. They were like lions and tigers and like crazy elephants in their valour. They were on elephants and chariots and astride the backs of horses. Their mouths gaped. Their heads and necks were fierce. These were the followers of Hidimba's son. There were Poulastyas and Yatudhanas.[85] They were extremely terrible in their valour. Those brave ones wielded many kinds of weapons and were clad in many kinds of armour and ornaments. They were immensely strong and made a fierce noise. Their eyes were dilated with rage. Those rakshasas, invincible in battle, arrived to fight.

'"On seeing them, your son was distressed and Drona's son spoke to him. 'O Duryodhana! Wait. You should not feel any fear now. With your brothers, and with the

kings who are like Indra in valour, remain here. I will slay your enemies, so that you do not suffer defeat. I tell you this truthfully. Assure your army.' Duryodhana replied, 'Since your mind is vast, I do not think that what you have said is wonderful. O descendant of the Goutama lineage! Your devotion to us is great.' Having spoken these words to Ashvatthama, he then spoke to Soubala. 'Dhananjaya is surrounded by a hundred thousand rathas, who are ornaments on the field of battle. Advance against Dhananjaya with sixty thousand elephants and Karna, Vrishasena, Kripa and Nila. The ones from the north, Kritavarma, Purumitra, Shrutaparna, Duhshasana, Nikumbha, Kundabhedi, Urukrama, Puranjaya, Dridharatha, Pataki, Hemapankaja, Shalya, Aruni, Indrasena, Sanjaya, Vijaya, Jaya, Kamalaksha, Puru, Krathi, Jayavarma and Sudarshana—these will follow you with sixty thousand foot soldiers. O maternal uncle! Slay Bhima, the twins and Dharmaraja, like Indra of the gods against the asuras. My hopes of victory are established in you. They have been severely struck by the arrows of Drona's son and have been wounded in the battle. O maternal uncle! Kill the Kounteyas, like the son of the fire[86] against the asuras.' O king! Having been thus addressed by your son, Soubala swiftly departed to destroy the Pandavas and delighted your son.

'"Meanwhile, during that night, there was an extremely terrible battle between Drona's son and the rakshasas, like that between Shakra and Prahlada. Extremely angry, Ghatotkacha struck Goutami's son in the chest with ten arrows that were as firm as poison or the fire. He was severely struck by those arrows shot by Bhima's son and wavered on his chariot, like a tree struck by the wind. Ghatotkacha then used an anjalika arrow that was extremely radiant to quickly sever the bow in the hand of Drona's son. Drona's son grasped another bow that was large and was capable of bearing a heavy burden. He showered down sharp arrows, like rain flowing down from a cloud. O descendant of the Bharata lineage! Sharadvati's son dispatched many gold-tufted arrows that were capable of killing the enemy, towards the sky and towards the one who was ranging in the sky.[87] Afflicted by the arrows of Drona's son, those large numbers of broad-chested rakshasas looked like crazy elephants that were tormented by lions. The lord consumed those rakshasas, with their horses, charioteers and chariots, with his arrows. He was like the illustrious fire, consuming beings at the time of the destruction of a yuga. He severely consumed one akshouhini of *nairritas*[88] with his arrows, like the god Maheshvara burning down the city of Tripura in the sky.[89] He was like the powerful god[90] who burns all beings at the end of a yuga. Having consumed them for the sake of your welfare, Drona's son, foremost among victorious ones, was resplendent. O descendant of the Bharata lineage! No one among the thousands of kings and the Pandavas was capable of glancing towards Drona's son in that battle. The only exception was the brave Ghatotkacha, the immensely strong Indra among the rakshasas.

'"O foremost among the Bharata lineage! His eyes were red with rage. He slapped his

palms against each other and bit his lower lips. He angrily addressed his own charioteer. 'Take me to the son of Drona.' He was borne on a chariot that was terrible in form and had a victorious flag fastened to it. The destroyer of enemies again engaged in a duel with Drona's son. The rakshasa angrily hurled an extremely terrible vajra, made by Rudra, towards Drona's son. It possessed eight wheels. Drona's son abandoned his chariot and bow and leapt down. He seized it,[91] hurled it back and again ascended his chariot. Immensely radiant, it consumed his[92] horses, charioteer, standard and mounts. Having done this, the extremely terrible vajra penetrated the earth. On witnessing that deed of Drona's son, where he had leapt down and seized the extremely terrible weapon made by Shankara, all the beings worshipped him. O king! Going to Dhrishtadyumna's chariot, Bhimasena's son again released sharp arrows towards the broad chest of Drona's son. Without any fear, Dhrishtadyumna also shot gold-tufted arrows that were like venomous serpents towards the chest of Drona's son. Drona's son shot thousands of iron arrows at them. However, those two lions among men used their own arrows, which were like flames of fire, to counter them. O bull among the Bharata lineage! That extremely fierce battle delighted all warriors. With a thousand chariots, three hundred elephants and six thousand horses, Bhima arrived at that spot.

'"Drona's son, the performer of unblemished deeds and with dharma in his soul, fought with the rakshasa who was Bhima's son and Dhrishtadyumna and his followers. Drona's son displayed his extraordinary valour. O descendant of the Bharata lineage! We think that no other being is capable of such deeds. While Bhimasena, Hidimba's son, Parshata, the twin warriors, Dharma's son, Vijaya and Achyuta looked on, within an instant, he used sharp arrows to destroy one akshouhini of rakshasas, with their horses, charioteers, chariots and elephants. Severely struck and afflicted by iron arrows, elephants sank and fell down on the ground, like mountains with two peaks.[93] The trunks of elephants were severed. Immobile elephants were strewn around on the ground. Others writhed, like serpents. O king! The earth was beautiful, with golden rods that were flung away and umbrellas. It looked like the firmament, at the time of the destruction of a yuga, studded with many moons, suns and planets. Standards were strewn around like frogs and drums were scattered like tortoises. The umbrellas were like arrays of swans. The garlands and whisks were like foam. Herons and vultures were giant crocodiles. The many weapons were the fish. Chariots that were hurled away were like giant banks. The beautiful flags were the trees. The extremely terrible arrows were the smaller fish. The lances and spears were the fierce lizards. The marrow and flesh constituted the large mire. Headless torsos were the rafts. The hair was the moss and it increased terror among those who were cowards. The horse riders were giant serpents and there was an inexhaustible flow of bodies. There was an immensely forceful river of blood that was created by Drona's son. Warriors lamented in loud tones. The wounds[94]

were the waves. That extremely terrible river flowed towards the ocean that was Yama's eternal abode.

'"Having killed the rakshasas, Drona's son struck Hidimba's son with his arrows. Drona's immensely strong son was extremely angry. He again struck Vrikodara, the Parshatas and the other Parthas with large numbers of iron arrows. The lord killed Suratha, Drupada's son. In that battle, he again killed Shrutanjaya, Suratha's younger brother. O Indra among kings! Drona's son slew Balanika, Jayanika, Jaya and Shrutaharya[95] and sent them to Yama's abode. With three other sharp arrows that were well tufted and garlanded with gold, he killed the powerful Shatrunjaya and sent him to Shakra's world. He killed Prishaghna and the insolent Chandradeva. He killed ten of Kuntibhoja's sons with ten arrows. Ashvatthama was extremely angry. He affixed a supreme arrow and drawing his bow back all the way up to his ear, released that supreme arrow, which was terrible and like Yama's staff. He quickly shot it towards Ghatotkacha. O lord of the earth! That great and well-tufted arrow pierced the rakshasa's heart and swiftly penetrated the earth. On seeing him fall, maharatha Dhrishtadyumna thought that he had been killed. O Indra among kings! He removed him from the presence of Drona's son and placed him on another chariot. O king! At this, Yudhishthira's chariots and soldiers retreated. They were defeated in that battle and Drona's brave son roared. O descendant of the Bharata lineage! He was worshipped by all the beings and by your sons. Bodies of rakshasas[96] were strewn around everywhere. Their bodies were mangled by hundreds of arrows and they were killed and brought down. Having been killed, they fell down on the ground, which seemed to be strewn with mountain peaks and was terrible and impassable. The siddhas, the gandharvas, masses of pishachas, serpents, birds, ancestors, winged animals,[97] large numbers of rakshasas, innumerable beings, apsaras and gods worshipped Drona's son."'

CHAPTER 1109(132)

'Sanjaya said, "On seeing that Drupada's sons, Kuntibhoja's sons and thousands of rakshasas had been killed by Drona's son, Yudhishthira, Bhimasena, Parshata Dhrishtadyumna and Yuyudhana united and made up their minds to fight. On beholding Satyaki in that battle, Somadatta again became angry and enveloped him in every direction with a great shower of arrows. There was an extremely terrible battle between those on your side and the enemy and it increased fear. It was fierce and was fought by those who desired victory. For the sake of Satvata, Bhima pierced Kourava Somadatta with ten arrows and the brave one pierced him back with one hundred. The aged one[98] possessed all the qualities, like Yayati, the son of Nahusha. On account of his son, he was overcome with grief. Satvata angrily pierced him with ten sharp arrows that possessed the force of the vajra. Having struck him with great power, he again pierced

him with seven arrows. For Satvata's sake, Bhimasena hurled a new, firm and terrible club towards Somadatta's head. In that battle, Satyaki angrily shot a supreme arrow towards Somadatta's chest. It was like the fire to the touch and was well tufted. The terrible club and the arrow simultaneously descended on the body of the ratha and maharatha Somadatta fell down. On seeing that his son[99] was unconscious, Bahlika attacked and released a shower of arrows, like a cloud that pours at the right time. For the sake of Satvata, in the forefront of that battle, Bhima afflicted and pierced the great-souled Bahlika with nine arrows. Pratipa's son was enraged. The mighty-armed one struck Bhima on the chest with a lance, like Purandara hurling the vajra. Having been struck by it, Bhima trembled and lost his senses. Having recovered his senses, the powerful one hurled an iron club. Thus struck by Pandava, Bahlika's head was severed. He was killed and fell down on the ground, like a king of mountains shattered by thunder.

'"On seeing that the brave Bahlika, bull among men, had been killed, ten of your sons, who were like Dasharatha's sons,[100] attacked Bhima. Bhima killed your sons with ten iron arrows. He then countered Karna's beloved son, Vrishasena. At this, Karna's famous brother, Vrisharatha, struck Bhima with iron arrows and was killed by that powerful one. O descendant of the Bharata lineage! Bhima then used iron arrows to kill seven brave rathas and uprooted your brother-in-law, Shatachandra. Unable to tolerate the death of maharatha Shatachandra, Shakuni's brave brothers, Gajaksha, Sharabha and Vibhu, attacked Bhimasena and struck him with sharp arrows. They afflicted him and poured down a shower of powerful iron arrows. But he killed those five extremely powerful rathas with five arrows.[101] On seeing that those brave ones had been killed, the best of kings began to tremble.

'"O unblemished one! While the one who had been born in a pot[102] and your sons looked on, Yudhishthira angrily destroyed your soldiers. In that battle, Yudhishthira dispatched the Ambashthas, Malavas, brave Trigartas, Shibis and large numbers of others to the world of the dead. The king cut down the Abhishahas, Shurasenas, Bahlikas and Vasatikas and caused the earth to be covered with a mire of blood. O king! In that battle that involved many people, Yudhishthira used his arrows to send brave warriors from Madraka to the land of the dead. In the direction of Yudhishthira's chariot, a tumultuous sound arose. 'Kill. Seize. Capture. Pierce. Slice down.' On seeing that your soldiers were being driven away by Yudhishthira, Drona was urged by your son and countered him with his arrows. Drona was extremely angry and unleashed the vayavya weapon at the king. But he[103] destroyed that divine weapon with another weapon. When that weapon was destroyed by Yudhishthira, Bharadvaja's son hurled *varuna*, *yamya*, *agneya*, tvashtra and *savitra* weapons.[104] He was extremely enraged and wished to kill the descendant of the Pandu lineage. However, the mighty-armed one, who knew

about dharma, was not frightened. He used his weapons to destroy all the weapons that had been hurled by the one who had been born in a pot. The one who had been born in a pot wished to fulfil the pledge that he had made.[105] O descendant of the Bharata lineage! He released the *aindra* and *prajapatya* weapons.[106] He wished to kill the son of dharma and was devoted to ensuring your son's welfare. The lord of the Kurus[107] possessed the gait of an elephant and a lion. He was broad in the chest and his eyes were large and red. His energy was not inferior.[108] He invoked the *mahendra* weapon[109] and destroyed those weapons. On seeing that his weapons had been destroyed, Drona was overcome with anger. Wishing to destroy Yudhishthira, he unleashed the brahma weapon.[110] Everything was covered in darkness and we could see nothing. O lord of the earth! All the beings were full of great terror. O Indra among kings! On seeing that a brahmastra had been invoked, Yudhishthira, Kunti's son, used a brahmastra to counter it. At this, all the foremost of warriors praised those bulls among men. The great archers, Drona and Partha, were skilled in all forms of fighting.

'"Drona abandoned Kounteya and attacked Drupada's soldiers. O descendant of the Bharata lineage! His eyes were coppery red in anger and he destroyed them with the vayavya weapon. Slaughtered by Drona, the Panchalas fled, while Bhimasena and the great-souled Partha[111] were looking. Kiriti and Bhima used their power to make them return. They attacked your army with two large arrays of chariots. Bibhatsu was on the right and Vrikodara was on the left flank. They showered down a great torrent of arrows on Bharadvaja's son. O great king! The Srinjayas, the immensely energetic Panchalas and the Matsyas and Satvatas followed them. The army of the Bharatas was then slaughtered by Kiriti. O great king! Drona and your own son[112] tried to counter them. But they were incapable of countering those warriors."'

CHAPTER 1110(133)

'Sanjaya said, "On seeing that the large army of the Pandavas had been stirred up and thinking that it could not be resisted, Duryodhana spoke to Karna. 'O one who is devoted to friends! The time for friends has arrived.[113] O Karna! In the battle, save all these extremely powerful warriors. The Panchalas, Matysas, Kekayas and the maharatha Pandavas have angrily surrounded them and are sighing like serpents. Desiring victory, these Pandavas are roaring in delight. There are many Panchalas on chariots and they are like Shakra in valour.'

'"Karna replied, 'Even if Purandara arrives as a saviour, I will quickly defeat and kill Pandava.[114] O descendant of the Bharata lineage! I know this to be the truth. Be comforted. I will slay the son of Pandu and the assembled Panchalas. I know that there will be victory, like Pavaka's son giving it to Vasava.[115] O lord of the earth! I am alive

to do that which brings you pleasure. Among all the Parthas, Phalguna is supreme in strength. I will hurl this invincible spear towards him, one that has been created by Shakra. O one who grants honours! Once that great archer has been slain, his brothers will come under your control and will again be exiled to the forest. O Kouravya! As long as I am alive, you should never sorrow. I will defeat all the Pandavas in the battle, together with the Panchalas, the Kekayas and the assembled Vrishnis. I will use torrents of arrows to make them porcupines and give the earth to you.'"

'Sanjaya said, "When Karna said this, the mighty-armed Kripa Sharadvata smiled and spoke these words to the son of the suta. 'O Karna! Wonderful. This is wonderful. The bull among the Kuru lineage has a protector. O Radheya! With you as a protector, if only words could bring success. O Karna! In Kouravya's presence, you speak a lot. But one rarely witnesses your valour or your strength. We have seen you in many encounters with the son of Pandu. O son of a suta! You have always been defeated by Pandava. O Karna! When the son of Dhritarashtra was being taken away by the gandharvas, all the soldiers fought. You were the sole exception and you ran away.[116] O Karna! In the city of Virata, all the united Kouravas were defeated by Partha in a battle and that included you and your younger brother.[117] In the field of battle, you are incapable of withstanding Phalguna alone. How can you have the enterprise to defeat all the Pandavas, together with Krishna? O Karna! O son of a suta! You have spoken a lot about fighting. Do not speak and show your valour now. That is the vow which virtuous men follow. O son of a suta! You are always thundering, like clouds in the autumn, which do not have any water. O Karna! You are seen to be without success. But the king does not understand this. O Radheya! You will roar as long as you do not see Partha. When you see Partha in front of you, your roars will become rare. You will roar as long as you are beyond the reach of Phalguna's arrows. Once you are pierced by Partha's arrows, your roars will be rare. Kshatriyas show their valour through their arms. Brahmanas show their valour through their eloquence with words. Phalguna's bravery is in his bow. Karna's bravery is in his fancies.'

'"When Sharadvata addressed these harsh words to him, Karna, supreme among strikers, spoke these words to Kripa. 'Brave ones always roar, like clouds that shower down rain. Once seeds have been sown in the soil, the fruits are soon obtained. I do not see any faults in brave ones who are in the vanguard of the battle and having taken up heavy burdens, indulge in boasting. When a man bears a burden, it is also established in his mind. It is certain that destiny also aids him then. In my mind, I have resolved to take up an extremely heavy and unmatched burden. O brahmana! If I decide to thunder then, how does it harm you in any way? Like clouds that are full of water, brave ones do not roar in vain. Knowing their own capacity, the Pandavas are roaring. I will make endeavours in the battle today, against the united Krishna and Pandava. O Goutama! I am thundering because of the initiative that has been generated. O brahmana! With

your followers, behold the fruits of that roaring. I will kill the sons of Pandu, together with Krishna and the Satvatas. I will give Duryodhana the earth, bereft of all thorns.'

'"Kripa replied, 'O son of a suta! These fancies are delusions and I do not accept them. You have spoken about flinging away the two Krishnas and Pandava Dharmaraja. O Karna! Victory is certain for the side that has those two, skilled in fighting.[118] Even if gods, gandharvas, yakshas, men, serpents and rakshasas armour themselves, Krishna and Pandava cannot be conquered in a battle. Yudhishthira, Dharma's son, is devoted to brahmanas. He is truthful in speech and self-controlled. He worships his seniors and the gods. He is always devoted to dharma. In particular, he is skilled in the use of weapons. He is intelligent and grateful. His brothers are strong and have practised the use of all weapons. They are devoted to serving their superiors. They are wise, always devoted to dharma and illustrious. Their relatives have Indra's valour. They are skilled in striking and are devoted to them. Dhrishtadyumna, Shikhandi, Durmukha's son,[119] Janamejaya, Chandrasena, Bhadrasena, Kirtidharma, Dhruva, Dhara, Vasuchandra, Damachandra, Simhachandra, Suvedhana, Drupada's sons, Drupada, who knows about the use of great weapons, the king of Matsya and his followers, Shatanika, Sudashana, Shrutanika, Shrutadvaja, Balanika, Jayanika, Jayashva, Rathavahana, Chandrodaya, Kamaratha, Virata's handsome brothers, the twins, Droupadi's sons and the rakshasa Ghatotkacha are fighting for their sake. When these are on their side, they cannot be destroyed. If they so desire, the entire universe, with gods, asuras and men, with the yakshas, masses of rakshasas, beings, serpents and elephants can be destroyed through the valour of the weapons of Bhima and Phalguna. Yudhishthira can consume the earth with his sight. The armoured Shouri is engaged in their cause and his strength is immeasurable. O Karna! How can you contemplate vanquishing the enemy in a battle? O son of a suta! You have always been extremely stupid, since you are thinking of engaging with Shouri in the battle.'"

'Sanjaya said, "O bull among the Bharata lineage! Thus addressed, Radheya laughed. Karna spoke these words to the preceptor, Kripa Sharadvata. 'O brahmana! The words that you have spoken about the Pandavas are indeed true. That apart, there are many other qualities vested in Pandu's son. Partha cannot be vanquished in battle, even by the gods, with Vasava, and by the daityas, yakshas, gandharvas, pishachas, serpents and rakshasas. But even then, I can defeat Partha because of the spear that has been given to me by Vasava. O brahmana! The spear that Shakra has given me is incapable of being repulsed. In the battle, I will kill Savyasachi with this. Once Pandava has been killed, Krishna and his brothers will never be able to enjoy the earth, since Arjuna won't be there. All of them will be destroyed. O Goutama! Without making any efforts, the earth, with all its oceans, will come under Kourava's suzerainty. There is no doubt that good policies can ensure success in everything. O Goutama! I am roaring because I know all this. You are a brahmana and are aged. You are incapable in battle. You are

deluded by affection towards Partha and are insulting me. O brahmana! O evil-minded one! If you again speak such injurious words to me, I will take out my sword and slice off your tongue. O brahmana! You wish to praise the Pandavas in this encounter, in order to frighten all the soldiers and the Kouravas. O brahmana! Listen to the words I have to say on this. Duryodhana, Drona, Shakuni, Durmukha, Jaya, Duhshasana, Vrishasena, the king of Madra, you, Somadatta, Bhuri,[120] Drona's son and Vivimshati have stationed themselves in this battle. All of them are skilled in fighting. They are brave and skilled in the use of weapons. They wish to attain heaven. They are knowledgeable about dharma. They are skilled in fighting. In a battle, they can kill even the gods. They are stationed in this battle, wishing to kill the Pandavas. These armoured ones wish for Kouraveya's victory. Even for extremely powerful ones, I think that victory depends on destiny, since the mighty-armed Bhishma is lying down, having been pierced by a hundred arrows. Vikarna, Chitrasena, Bahlika, Jayadratha, Bhurishrava, Jaya, Jalasandha, Sudakshina, Shala, best among rathas, the valiant Bhagadatta and many other brave kings, who were extremely difficult even for the gods to vanquish, have been killed in this battle, though they were stronger than the Pandavas. O worst of men! Do you not think that this is nothing but destiny? O brahmana! You have always sought to satisfy Duryodhana's enemies. Even among them, hundreds and thousands of brave ones have been killed. All the soldiers, of both the Kurus and the Pandavas, have been destroyed. I do not see any power on the part of the Pandavas. O worst of brahmana*s*! You have always thought them to be strong. I will fight against them in this battle, to the best of my capacity, for the sake of ensuring Duryodhana's welfare. Victory is determined by destiny.'"'

CHAPTER 1111(134)

'Sanjaya said, "On seeing that the son of the suta had addressed harsh words towards his maternal uncle,[121] Drona's son powerfully raised his sword and rushed against him. Ashvatthama said, 'O Karna! O extremely evil-minded one! O worst of men! O one with wicked intelligence! Behold. I will use this sword to sever your head from your body.' O great king! On seeing him forcefully attack, King Duryodhana himself and Kripa, foremost among men, restrained him. Karna said, 'O supreme among Kurus! This worst of brahmanas[122] is evil-minded. He brags about his bravery in battle. Set him free and let him have a taste of my valour.' Ashvatthama replied, 'O son of a suta! O extremely evil-minded one! This transgression of yours will be pardoned by us. But this increasing insolence of yours will be destroyed by Phalguna.' Duryodhana said, 'O Ashvatthama! O one who grants honours! Be pacified. You should pardon him. You should never be angry with the son of the suta. You, Karna, Kripa, Drona, the king of Madra and Soubala have to undertake a great task. O supreme among brahmanas! Be pacified. All the Pandavas are advancing in this direction, wishing to fight with Radheya. O

brahmana! They are attacking in every direction.' The valiant Karna, foremost among rathas, raised the best of bows. He was surrounded by the foremost of the Kouravas, like Shakra by masses of gods. Resorting to the strength of his own arms, the energetic one remained stationed there.

'"O great king! A battle then commenced between Karna and the Pandavas. They angrily rushed at each other, roaring like lions. On seeing the mighty-armed Karna, in that great battle, they[123] let out a roar. 'There is Karna. Where is Karna stationed? Karna, wait. O evil-souled one! O worst of men! Fight with us.' Others saw Karna and their eyes became red with anger. They said, 'This son of a suta is limited in his intelligence. He deserves to be killed by all these lions among kings. No purpose is served by his remaining alive. He shows extreme enmity towards the Parthas. This man has always been wicked. He bases himself on Duryodhana's advice and is the root of all injury. Let us kill him.' Thus conversing, the kshatriyas attacked. Goaded by the Pandaveyas, to kill the son of the suta, the maharathas enveloped him with a great shower of arrows. On seeing all those maharathas advancing towards him, the son of the suta was not distressed. He was not overcome by fear. He saw that advancing ocean of soldiers, like a city. He was powerful and undefeated in battle. O bull among the Bharata lineage! For the sake of your sons, the extremely powerful one, swift in the use of his hands, released a shower of arrows and countered those soldiers in every direction. The kings also showered down arrows on him. They brandished hundreds and thousands of bows. They fought against Radheya, like masses of daityas against Shakra. In every direction, the lord Karna used his great shower of arrows to counter the shower of arrows that were released by the kings. As they sought to counter each other's deeds, it was extraordinary, like Shakra against the danavas, in the battle between the gods and the asuras. We witnessed the extraordinary dexterity shown by the son of the suta then. Though they strove in the battle, the enemy could not strike him. He repulsed the storm of arrows released by the maharatha kings. With sharp arrows that were marked with his own name, Radheya pierced yokes, umbrellas, standards and horses. Oppressed by Karna, the kings became anxious. At that time, they were like cows afflicted by the cold. Horses, elephants and rathas were slain. We saw that large numbers of them were brought down by Karna. O king! Heads and arms were strewn around in every direction. The earth was strewn with brave ones who did not retreat. They were killed and were being killed. There were lamentations everywhere. With all those fierce warriors, the place looked like Vaivasvata's[124] city.

'"On witnessing Karna's valour, King Duryodhana approached Ashvatthama and spoke these words. 'In this battle, the armoured Karna is fighting with all the kings. Behold. Afflicted by Karna's arrows, the soldiers are running away. They are like an army of the asuras, being driven away by Kartikeya. In this encounter, the soldiers can be seen to have been defeated by the intelligent Karna. Look. Bibhatsu is advancing,

wishing to kill the son of the suta. Therefore, take appropriate steps, so that the maharatha son of a suta is not killed by Pandava in the battle.' At this, Drona's son, Kripa, Shalya and maharatha Hardikya advanced against Partha, with a view to rescuing the son of a suta. On seeing that they were advancing, Kounteya advanced against Karna, like the gods and the powerful Shakra against Vritra."

'Dhritarashtra asked, "O suta! On seeing the angry Phalguna advance, like Death, what did Vaikartana Karna do next? The maharatha has always sought to rival Partha. In an encounter, he was confident that he would defeat the extremely fierce Bibhatsu. He now suddenly obtained someone towards whom he has always borne extreme enmity. O suta! What did Vaikartana Karna do next?"

'Sanjaya replied, "Pandava was advancing, like an elephant against another elephant. On seeing this, Karna fearlessly advanced against Dhananjaya. When Vaikartana's arrows descended with force, the energetic Pandava, the scorcher of enemies, countered them. O venerable one! Karna enveloped him with a net of arrows. Extremely angry, he pierced him with his arrows. The immensely strong Partha could not tolerate his dexterity. The scorcher of enemies released thirty arrows towards the son of a suta. These arrows were sharp, pointed at the tip, and sharpened on stone. Extremely enraged, the powerful and valiant one pierced him on the forefront of his left arm with another arrow and seemed to be laughing. Having been pierced with great force, the bow fell down from his hand. But in an instant, the immensely strong one[125] picked up another bow and displaying the lightness of his hands, shrouded Phalguna with a storm of arrows. O descendant of the Bharata lineage! The son of a suta released a shower of arrows. Dhananjaya smiled and countered that shower of arrows. O king! They showered down arrows at each other. Those great archers enveloped each other, wishing to outdo each other's deeds. In that battle, there was a wonderful encounter between Karna and Pandava. They were angry, like wild elephants driven by desire.[126] On beholding Karna's prowess, Partha, the great archer, quickly severed the bow from his hand. With four broad-headed arrows, he dispatched his horses to Yama's abode. The scorcher of enemies severed his charioteer's head from his body. His bow was severed. His horses were slain. His charioteer was killed. Partha, Pandu's descendant, pierced him with four arrows. With his horses slain, that bull among men swiftly got down from his chariot. Afflicted by those arrows, he quickly climbed onto Kripa's chariot.

'"O bull among the Bharata lineage! On seeing that Radheya had been defeated and afflicted by Dhananjaya's arrows, those on your side fled in the ten directions. O king! On seeing that they were running away, King Duryodhana restrained them and spoke these words to them. 'O brave ones! Do not run away. O bulls among the kshatriyas! Stay here. To kill Partha in this battle, I will myself advance. I will kill Partha, together with the Panchalas and the Somakas. Today, I will fight with the wielder of Gandiva. Partha will witness my valour, which is like Death at the end of a yuga. I will release

thousands of nets of arrows. The warriors will see them in the battle, descending like locusts. I will shower down arrows from my bow, like from clouds at the end of summer. The warriors and the soldiers will see them. With my straight-tufted arrows, I will vanquish Partha in the battle today. O brave ones! Stay in this battle and give up your fear of Phalguna. Phalguna will not be able to withstand my valour today. I will be like the shoreline, holding back the ocean that is the abode of makaras.' Having said this, surrounded by a large army of soldiers, the king advanced towards the invincible Phalguna. His eyes were red with rage.

'"On seeing that the mighty-armed one was advancing, Sharadvata approached Ashvatthama and spoke these words to him. 'This mighty-armed king is intolerant and has lost his senses because of his rage. Following the conduct of insects,[127] he wishes to fight with Phalguna. While we look on, he will give up his life before Partha. As long as he is not within the reach of Phalguna's arrows, the Kourava king will be alive. O brave one! Quickly restrain him. Partha's terrible arrows are like snakes that have cast off their skins. Restrain him in this battle, before the king is reduced to ashes. O granter of honours! While we are here and are looking on, he should not engage himself. As long as his aides are here, the king should not fight with Partha himself. If Kouravya fights with Partha Kiriti, I think it will be difficult for him to remain alive, like an elephant against a tiger.' Having been addressed by his maternal uncle, Drona's son, supreme among the wielders of weapons, quickly went to Duryodhana and spoke these words. 'O Gandhari's son! As long as I am live, you should not fight. O Kouravya! I have always desired your welfare and you are disregarding me. You should not have any anxiety about defeating Partha. O Suyodhana! I will restrain him. You stay here.'

'"Duryodhana replied, 'The preceptor[128] protects the sons of Pandu, like his own sons. O supreme among brahmanas! You have also always been partial towards them. It is my misfortune that your valour in battle has always been mild. Perhaps it is because of your affection towards Dharmaraja or Droupadi. I do not know. I am ashamed because of my own avarice. All the relatives deserved happiness. But they confronted supreme unhappiness and have been defeated. You are foremost among wielders of weapons. You are Maheshvara's equal in battle. O son of Goutami! Had you so wished, you were capable of destroying my enemies. O Ashvatthama! Show me your favours. Destroy those who are causing me injury. O unblemished one! Even the gods are incapable of remaining within reach of your weapons. O Drona's son! Kill the Panchalas and the Somakas, with their followers, in the battle. Protected by you, we will kill the ones who remain. O brahmana! These Somakas and illustrious Panchalas are angrily roaming around amidst my soldiers, like a conflagaration. O mighty-armed one! O supreme among men! Restrain them and the Kekayas. Otherwise, protected by Kiriti, they will destroy us before that. O venerable one! This is your task, regardless of whether you do it now or later. O mighty-armed one! You have been born for the

destruction of the Panchalas. O one without decay! You will make the world empty of all the Panchalas. The sages who obtained success spoke about the future in this way. The gods, together with Vasava, are incapable of remaining within reach of your weapons, not to speak of the Parthas and the Panchalas. I am telling you this truthfully.'"'

CHAPTER 1112(135)

'Sanjaya said, "Drona's son was invincible in a battle. Thus addressed by Duryodhana, the mighty-armed one replied, 'O Kourava! What you have said is true. The Pandavas have always been dear to me and my father. And we are also dear to them. O extender of the Kuru lineage! But that does not apply to a battle. O son![129] We will fight to the best of our capacity and without any fear, are prepared to give up our lives in battle. O supreme among kings! In an instant, Karna, Shalya, Kripa, Hardikya and I are capable of destroying the Pandava army. O extender of the Kuru lineage! If we were not present in this battle, the mighty-armed one[130] is also capable of destroying the army of the Kouravas in an instant. We are fighting with the Pandavas to the best of our capacity. In a similar way, they are fighting with us. O descendant of the Bharata lineage! Energy has clashed against energy and is being pacified. As long as Pandu's son[131] is alive, the Pandava army is incapable of being quickly defeated. I tell you this truthfully. The sons of Pandu are capable and are fighting for their own interests. O descendant of the Bharata lineage! Why should they not be able to slaughter your soldiers? O king! You are extremely avaricious. O Kourava! You have resorted to deceit. You are insolent and are suspicious of everything. That is the reason you suspect those on your own side. For your sake, I am making the best of efforts and am prepared to give up my own life. O descendant of the Kuru lineage! For your sake, I will advance to fight. I will fight against the enemy and defeat the best of the best. O destroyer of enemies! To bring you pleasure in this battle, I will fight with the Panchalas, Somakas, Kekayas and Pandaveyas. The Panchalas and Somakas will be consumed by my arrows. They will be like cattle afflicted by a lion and will run away in different directions. The king who is Dharma's son will witness my valour today. Against the Somakas, the world will be full of Ashvatthama, and Yudhishthira, Dharma's son, will be severely distressed. In the battle, he will see that the Panchalas and the Somakas have been killed. O descendant of the Bharata lineage! I will kill whoever advances to do battle with me. O brave one! Having encountered me, no one will be able to escape with his life.' Having spoken thus to your son, Duryodhana, the mighty-armed one advanced to fight and to drive away all the archers. The supreme of all beings wished to do that which would bring pleasure to your sons.

'"Goutami's son then spoke to the Kekayas and the Panchalas. 'O maharathas! All of you strike at my body. Remain stationed in this battle and show me the dexterity of your

weapons.' O great king! Thus addressed, all of them showered down weapons towards Drona's son, like water pouring down from the clouds. Having destroyed those arrows, Drona's son brought down eight heroes, in front of the sons of Pandu and the lord Dhrishtadyumna. In that battle, the Panchalas and Srinjayas were killed and abandoning the fight with Drona's son, fled in the ten directions.

'"O great king! On seeing that the brave Panchalas and Somakas were running away in that battle, Dhrishtadyumna attacked Drona's son. He was surrounded by one hundred brave rathas who did not retreat. They were on golden and colourful chariots that roared, like clouds full of rain. On seeing that warriors had been brought down, maharatha Dhrishtadyumna, the son of the king of Panchala, spoke these words to Drona's son. 'O son of the preceptor! O evil-minded one! Why are you killing these? If you are brave in a battle, fight against me. If you are stationed in front of me, I will kill you.' O bull among the Bharata lineage! The powerful Dhrishtadyumna pierced the son of the preceptor with sharp arrows that penetrated the inner organs. Drona's son was struck by a continuous line of swift arrows. They were gold-tufted, pointed at the tip, fierce and capable of piercing all bodies. He looked like a flowering tree, with bees in search of honey hovering around it. Thus pierced, he became extremely angry, like a snake that has been struck with a foot. Drona's proud son was not frightened. With the bow in his hand, he spoke these words. 'O Dhrishtadyumna! Wait for an instant, without going away. I will shoot sharp arrows and send you to Yama's abode.' Saying this, Drona's son, the destroyer of enemy heroes, showed the dexterity of his hands and enveloped Parshata in every direction with a torrent of arrows. The one who was invincible in battle was thus shrouded in that encounter by Drona's son. The eloquent son of Panchala roared and spoke to Drona's son. 'O brahmana! You do not know about my origin or my vow. O extremely evil-minded one! I will not kill you, without killing Drona first. In this battle today, I will kill your father, and then you. I will convey you to the world of the dead. That is my resolution. You have hatred towards the Parthas and are devoted to the Kouravas. As long as I see you stationed before me, you will not escape with your life. As for that brahmana,[132] he has abandoned the conduct of brahmanas and is devoted to the dharma of kshatriyas. That wicked of men should be slain by all the worlds, just as you should be.' Having been thus harshly addressed by Parshata, the supreme among brahmanas was overcome by great rage and asked him to wait. He glanced at Parshata and seemed to burn him down with his eyes.

'"He sighed like a serpent and showered him with arrows. O supreme among kings! In that battle, he was enveloped by Drona's son, though that supreme among rathas was surrounded by all the Panchala soldiers. However, the mighty-armed one did not tremble and resorting to his own fortitude, shot many kinds of arrows at Ashvatthama. In that battle, they countered each other, as if they were in a gambling match in which their lives were the stakes. They could not tolerate each other and countered those

torrents of arrows. The great archers created showers of arrows in every direction. The clash between Drona's son and Parshata was terrible in form and fierce. On beholding this, the siddhas and charanas worshipped them. The torrents of arrows filled the sky and the directions and as they fought, they created a great darkness with those arrows, so that they could not be seen. They seemed to be dancing around in that encounter, with the bows drawn in circles. They sought to kill each other and wished to defeat each other. Those mighty-armed ones fought wonderfully, showing their dexterity and skills. In that encounter, thousands of foremost among warriors applauded them. They were seen to fight in that battle, like wild elephants in the forest. Both the armies were filled with great delight. O venerable one! Roars like lions' were heard and conch shells were blown. The fierce battle increased the terror of cowards. For a short instant, that tumultuous battle seemed to be equal. O great king! Then Drona's son severed the standard, bow, the umbrella, the two parshni charioteers, the charioteer and the four horses of great-souled Parshata. He killed them in the battle and brought them down on the ground. The one with an immeasurable soul then used straight-tufted arrows to drive away hundreds and thousands of Panchalas. O bull among the Bharata lineage! The Pandava soldiers were distressed on seeing the great deeds, which were like those of Vasava, of Drona's son in the battle. He killed a hundred maharatha Panchalas with a hundred arrows. With three sharp arrows, Drona's son killed three other maharathas, while Drupada's son[133] and Phalguna looked on. He killed many Panchalas who were stationed before him. In that encounter, the Panchalas and the Srinjayas were slaughtered. Their chariots and standards were strewn around. They dared not approach Drona's son and abandoned him. Thus did Drona's maharatha son defeat the enemies in that battle. He let out a mighty roar, like clouds at the end of summer. Having killed many brave ones, Ashvatthama was resplendent. He was like the fire that consumes all beings at the end of a yuga. Having defeated thousands of enemies in the battle, he was honoured by the Kouraveyas. Drona's powerful son was resplendent, like Indra of the gods, after having killed large numbers of the enemy."'

CHAPTER 1113(136)

'Sanjaya said, "O great king! Then Yudhishthira and Pandava Bhimasena surrounded Drona's son from every direction. King Duryodhana and Bharadvaja's son attacked the Pandavas in that encounter and a battle commenced. O great king! It was terrible in form and increased the terror of cowards. Yudhishthira was angry and dispatched large numbers of Ambashthas, Malavas, Vangas, Shibis and Trigartas to the world of the dead. Bhima was indomitable in battle. He killed Abhisahas, Shurasenas and other kshatriyas and filled the earth with the mire of blood. O king! In that battle, Kiriti used sharp arrows to send large numbers of Youdheyas, those from the mountainous regions and Madrakas to the world of the dead. They were severely afflicted with iron arrows.

Tuskers fell down on the ground, like mountains with two peaks.[134] The trunks of elephants were severed and rolled around, here and there. The earth was strewn with these and looked beautiful, as if with serpents that moved around. O king! The earth was resplendent, because golden and colourful umbrellas were flung away. It was as if the sky was resplendent with the sun, moon and planets at the time of the destruction of a yuga. 'Kill. Strike without any fear. Pierce. Slice down.' These and other fierce sounds were heard in the vicinity of the chariot of the one with the red horses.[135] Drona became extremely angry and used the vayavya weapon in the battle. He was unapproachable and killed them, like a turbulent wind driving away clouds. While Bhimasena and the great-souled Partha looked on, the Panchalas were slaughtered by Drona and fled. But Kiriti and Bhima forcefully restrained them. They attacked your army with a large number of chariots. Bibhatsu was on the right flank and Vrikodara on the left. They showered down great torrents of arrows on Bharadvaja's son. O great king! Maharatha Srinjayas, Panchalas, Matsyas and Somakas followed them. There were the best of rathas in the army of your son, skilled in striking. With a large army, they approached Drona's chariot. That large army of the Bharatas was slaughtered by Kiriti. On top of this, they were afflicted by darkness and sleep. O great king! Though Drona himself and your son tried to restrain them, they were incapable of restraining the warriors. That large army was shattered by the arrows of Pandu's son. With the world covered in darkness, they fled in all the directions. Some kings abandoned hundreds of their mounts. O great king! They were overcome by fear and ran away in different directions.'"

'Sanjaya said, "On seeing Somadatta stretch his large bow, Satyaki addressed his charioteer. 'Take me towards Somadatta. Without killing the enemy, Bahlika's son and the worst of the Kouravas, in the battle today, I will not return from the encounter. O suta! I tell you this truthfully.' Thus addressed, the charioteer urged those extremely fast horses from the Saindhava region. They possessed the complexion of conch shells and were capable of withstanding all sounds in the battle. They were as fast as thought or the wind and bore Yuyudhana. O king! They were like Indra's tawny steeds in earlier times, when he ventured to kill the daityas. On seeing that Satvata was powerfully descending in the encounter, the mighty-armed Somadatta was not frightened and attacked him. He released showers of arrows, like clouds showering down rain. He shrouded Shini's descendant, like clouds covering the sun. O bull among the Bharata lineage! Satyaki was also not frightened in that battle. In every direction, he enveloped the bull among the Kuru lineage with a torrent of arrows. Somadatta pierced Madhava in the chest with sixty arrows. O king! Satyaki pierced him back with sharp arrows. Wounded by each other's arrows, those bulls among men looked resplendent. They were like blossoming kimshuka trees with beautiful blossoms at the time of flowering. The limbs of the illustrious ones from the Kuru and Vrishni lineages were covered with blood. They glanced at each other and seemed to burn each other down with their sight. Those scorchers of enemies roamed around in chariots that traversed circular paths. They were terrible in form and were like clouds that showered down rain. O Indra among kings! With arrows mangling their bodies everywhere and wounded by those arrows, they looked like porcupines. Those arrows were well tufted and struck by these, they were beautiful. O king! They looked like trees during the monsoon, covered by fireflies. The limbs of the maharathas blazed with those arrows. In that battle, they looked like angry elephants, covered with flaming torches.

'"O great king! In that encounter, maharatha Somadatta used an arrow in the shape of a half-moon to slice down Madhava's great bow. He then swiftly struck him with twenty five arrows. At a time when speed was of the essence, he again struck him with ten arrows. Satyaki took up another bow that was more powerful. He quickly pierced Somadatta with five arrows. O king! In that encounter, Satyaki seemed to smile. He used another broad-headed arrow to cut down the golden standard of Bahlika's son. On seeing that his standard had been brought down, Somadatta wasn't scared. He struck Shini's descendant with twenty-five arrows. Satvata became enraged in that battle. In that encounter, he used a sharp kshurapra arrow to slice down the archer Somadatta's bow. O king! He[136] was like an elephant with its tusks shattered and he struck him in many ways with a hundred gold-tufted arrows that flew straight. Maharatha Somadatta took up another bow. The immensely strong one enveloped Satyaki with a shower of arrows. Extremely wrathful, Satyaki pierced Somadatta in that battle. Somadatta also

afflicted Satyaki with his net of arrows.

'"For Satvata's sake, Bhima struck Bahlika's son with ten arrows. However, without any fear, Somadatta struck Shini's descendant with arrows. For Satvata's sake, Bhimasena took up a new, firm and terrible club and hurled it towards Somadatta's chest. On seeing that the club, terrible in form, was descending towards him in the battle, Kourava laughed and sliced it down into two fragments. That large and iron club was seen to be shattered into two fragments and fell down, like the giant summit of a mountain that has been shattered by thunder. O king! In that encounter, Satyaki used a broad-headed arrow to slice down Somadatta's bow and used five more to cut down his arm-guards. O descendant of the Bharata lineage! He quickly struck his four supreme horses with four arrows and sent them to the king of the dead. With a broad-headed arrow with drooping tufts, he severed the charioteer's head from his body. The tiger among rathas, the bull among the Shini lineage, laughed. O king! Satvata then released an extremely terrible arrow that flamed like the fire. It was gold-tufted and had been sharpened on stone. With great force, Shini's descendant shot that supreme of arrows. O descendant of the Bharata lineage! That terrible arrow quickly struck the lord and brought him down. Severely wounded by the powerful maharatha Satvata, the mighty-armed Somadatta fell down and died.

'"On seeing that Somadatta had been killed, the maharathas attacked Yuyudhana and brought down a great shower of arrows on him. They attacked him with a large army and with Drona's battle formation. The immensely strong ones on your side were angry. While Bharadvaja's son looked on, Yudhishthira drove them away with arrows. On seeing that the soldiers were being driven away by Yudhishthira, Drona attacked with great force. His eyes were red with rage. He pierced Partha with seven extremely sharp arrows. Having pierced him, the mighty-armed one licked the corners of his mouth and severed Yudhishthira's standard and bow. In that encounter, with his bow severed, and at a time when speed was of the essence, the supreme among kings swiftly took up another firm bow. The king pierced Drona with a thousand arrows and his horses, charioteer, standard and chariot too. It was wonderful. O supreme among the Bharata lineage! For a short while, Drona was distressed and oppressed by that storm of arrows. He sank down on the floor of his chariot. However, in a short while, the supreme of brahmanas regained his senses. He was overcome by great rage and invoked the vayavya weapon. O descendant of the Bharata lineage! However, the valiant Partha was not frightened in the battle and stretched his bow, repulsing that weapon with a weapon of his own.

'"Vasudeva spoke to Yudhishthira, Kunti's son. 'O Yudhishthira! O mighty-armed one! Listen to what I tell you. O supreme among the Bharata lineage! Give up this battle with Drona. Drona has always desired to seize you in the battle. I do not think that you should fight with him in this way. The one who has been created to kill him[137] will kill

him tomorrow. Abandon the preceptor and go to the spot where King Suyodhana is. Bhima, tiger among rathas, is fighting with the Kouravas there.' Having heard Vasudeva's words, Dharmaraja Yudhishthira thought for an instant. He then went to the spot where Bhima, the destroyer of enemies, was stationed and was fighting a fierce battle. He was slaying your warriors, like Death with a gaping mouth. Pandava[138] made the earth resound with the great clatter of his chariot. It was as if a cloud was roaring in the ten directions, at the end of the summer. To kill the enemy, he positioned himself along Bhima's flank. At the commencement of the night, Drona also began to kill the Pandus and the Panchalas."'

CHAPTER 1115(138)

'Sanjaya said, "The terrible and fierce battle continued. O lord of the earth! The world was covered in darkness and dust. As they were stationed in that encounter, the warriors could not see each other. The great battle continued on the basis of guessing and signs. Men, elephants and horses encountered supreme destruction and it made the body hair stand up. O supreme among kings! The brave Drona, Karna and Kripa and Bhima, Parshata and Satyaki, agitated each other's soldiers. In every direction, the maharathas slaughtered the soldiers. Because of the darkness and the dust, the elephants fled in different directions. The warriors were terrified and bereft of their senses. They also fled in different directions. O great king! They were killed and fled in that encounter. Thousands of maharathas killed each other in that battle. They were blind and confounded by the darkness and this was due to your stupid son's policy. O descendant of the Bharata lineage! All the soldiers, and the protectors of the soldiers, were confused in that battle. Everything was covered in darkness."

'Dhritarashtra asked, "They were agitated by the Pandavas and their energy was sapped. Those on my side were blinded and shattered by the darkness. What was the state of your minds then? O Sanjaya! When the world was covered in darkness, how did their soldiers and those on my side again become visible?"

'Sanjaya replied, "There were soldiers who had not been killed.[139] Instructed by their leaders, they again arranged themselves in the form of a vyuha. Drona was in the front and Shalya at the rear. O king! Drona and Soubala were along the flanks. During that night, the king himself[140] protected all the soldiers. O king! Duryodhana spoke to the large numbers of infantry and comforted them. 'Abandon your supreme weapons. Take up flaming lamps in your hands.' Thus instructed by the supreme of kings, they were cheered and took up lamps. Divided through different standards, during that night, the army was beautiful because of the radiance of the fire. They were adorned in extremely expensive ornaments. They possessed divine weapons. These blazed as they were hurled. In a short while, properly arranged, those lamps lit up the entire army. The foot soldiers held lamps with oil in their hands and this made all the soldiers look radiant. They

looked like clouds in the night sky, illuminated by lightning. When the soldiers were illuminated in this way, Drona, who was like the fire, scorched all the directions. O Indra among kings! In his golden armour, he was like the midday sun with its rays. As the light was reflected from golden ornaments, sparkling swords and bows and yellow weapons, it was beautiful. There were bright clubs and dazzling bludgeons. There were lances and spears. O Ajamidha! As they were repeatedly lit, the rays of the lamps reflected from these. O king! There were umbrellas, new whisks and other accompaniments and they flamed like giant meteors. There were golden garlands that were whirled around. They looked brilliant. Because of the reflection from the weapons and the illumination from the lamps, your army then looked dazzling. O king! There was the radiance from the reflection on ornaments and it was extremely beautiful. There were yellow weapons that were well crafted, used for mangling bodies. They were whirled by the brave ones and created a flaming radiance there, like the lightning in the sky at the end of summer. These were brought down with great force to kill the enemy and the faces of the men trembled as they did this, like large clouds driven by the wind. It was as if a raging conflagaration blazes like the sun and destroys a large forest. O descendant of the Bharata lineage! The army blazed in that light and looked fierce in form, generating great fear.

'"On seeing that our army was thus illuminated, the Parthas quickly instructed all their soldiers and the large numbers of foot soldiers to also light lamps. Seven lamps were placed on each elephant. Ten lamps were placed on each chariot. There were two lamps on the back of each horse. There were other lamps on the flanks, the standards and the rear. There were others along the flanks of all the soldiers, at the rear and in the front, in every direction. Other men roamed around in the midst of the two armies, with flaming torches in their hands. All the soldiers and the masses of infantry got mixed up with the elephants, the chariots and the large numbers of horses. The army of the sons of Pandu was illuminated with others who were in the midst and held flaming torches in their hands. It was as if a fire was rendered more powerful because of an additional blaze and those two armies assumed greater strength. It was like the sun making the planets more radiant, or the sun fiercely illuminating the flames of a fire. That radiance spread on the earth and into the sky and spreading over all the directions, seemed to increase. The splendour was extremely fierce and made your soldiers, and theirs, visible. O king! As that radiance spread up towards the sky, the masses of gods, the gandharvas, the yakshas, the asuras and large numbers of siddhas were awakened and assembled, with all the apsaras. The place was full of gods, gandharvas, yakshas, leaders among the asuras, masses of apsaras and brave warriors who had been killed and had ascended to heaven. The field of battle looked like heaven itself. There were chariots, horses, elephants, all illuminated with lamps. Angry warriors roamed around and so did wounded horses. Those large armies of chariots, horses and elephants were arrayed in

battle formation and were as resplendent as the gods and the asuras, arranged in vyuhas. The force of spears was like a turbulent wind. The large chariots were like clouds. There was the roar of chariots and horses. Weapons showered down, like clouds raining blood. As night commenced, there was a battle between the men who were like gods. The great-souled one[141] was like a giant fire. He tormented the foremost among the Pandavas. O Indra among men! He was like the sun that has reached the midpoint of the sky at the end of the monsoon."'

CHAPTER 1116(139)

'Sanjaya said, "The world, covered in dust and darkness, was thus illuminated. Wishing to kill each other, the brave ones attacked. O king! They clashed in that battle, with weapons, lances and swords in their hands. Overcome with rage, they glanced at each other. There were thousands of blazing lamps in every direction. O descendant of the Bharata lineage! The ground was beautiful, like the firmament decorated with planets. The field of battle was dazzling, as if with hundreds of flaming torches. The earth looked as if the worlds were about to be consumed.[142] All the directions were illuminated with lamps in every direction. They were as beautiful as trees with fireflies during a monsoon evening. Brave ones separately clashed against brave ones, elephants clashed with elephants, horses with horses and chariots clashed against chariots. At the commencement of the night, on the instructions of your son, they were all cheerful. O great king! Arjuna started to swiftly destroy the Kourava soldiers and weaken all the kings."

'Dhritarashtra asked, "When the invincible and intolerant one angrily penetrated into the army of my son, what was the state of your minds then? When that scorcher of enemies penetrated, what did the soldiers think? Given the occasion, what did Duryodhana think should be done? In that battle, who were the scorchers of enemies who advanced against that brave one? Who protected Drona's right wheel and who was on the left? As the brave one fought, which valiant ones protected his rear? Who advanced in front, killing the enemies in the battle? That unvanquished one, great archer, penetrated the Panchalas.[143] The valiant tiger among men seemed to be dancing around in the path of his chariot. Advancing on his chariot, Drona consumed the Panchalas with his arrows. He was as angry as a fire.[144] How did he come about his death? You always speak of the enemy as undisturbed and unvanquished. But in the battle, you have always said that those on my side were killed, distressed and routed and that the rathas were deprived of their chariots."

'Sanjaya replied, "O great king! During that night, Drona desired to fight. Discerning his mind, Duryodhana spoke to his obedient brothers—Vikarna, Chitrasena, the Kourava Mahabahu, Durdharsha, Dirghabahu and their followers.[145] 'O brave ones! Go and

endeavour to protect Drona's rear. Hardikya will be near the right wheel and Shalya on the left.' Saying this, your son addressed the remaining brave maharathas from Trigarta. 'The preceptor is extremely controlled. The Pandavas are making great efforts. As he kills the enemy in the battle, protect the one who is so controlled. Drona is powerful in battle. He is dexterous in the use of hands and valiant. He can defeat the thirty gods in an encounter, not to speak of the Parthas and Somakas. O maharathas! All of you unite and make the best of efforts. Protect Drona from the Panchala maharatha Dhrishtadyumna. O kings! With the exception of Dhrishtadyumna, I do not see any warrior among the Pandaveya soldiers who can defeat Drona in a battle. Therefore, I think that all our efforts should be to protect Bharadvaja's son. Thus protected, he will slay the Somakas and the Srinjayas and the kings. With the Srinjayas slain at the forefront of the array, there is no doubt that Drona's son will kill Dhrishtadyumna in the battle. In that fashion, maharatha Karna will defeat Arjuna in the battle. Armouring myself, I will defeat Bhimasena in the battle. It is evident that we will be victorious for a very long time. O maharathas! Therefore, protect Drona in this battle.' O foremost among the Bharata lineage! Having thus spoken, your son, Duryodhana, instructed the soldiers in that terrible darkness.

'"O bull among the Bharata lineage! A battle commenced in the night. Both the armies were fierce and desired victory. Arjuna attacked the Kourava soldiers and the Kouravas attacked Arjuna. They used many different kinds of weapons and afflicted each other. Drona's son attacked the king of Panchala[146] and Bharadvaja's son attacked the Srinjayas. In that battle, they enveloped them with straight-tufted arrows. O venerable one! As the Pandu, Panchala and Kourava soldiers slaughtered each other, a terrible uproar arose. We, or our forefathers, had not seen or heard of anything like this earlier. The battle that commenced in the night engendered great fear."'

CHAPTER 1117(140)

'Sanjaya said, "O lord of the earth! That terrible battle that took place during the night led to the destruction of all beings. At that time, Yudhishthira, Dharma's son, spoke to the Pandavas, Panchalas and Somakas. 'Advance only against Drona, desiring to kill him.' O king! On hearing the king's words, the Panchalas and the Somakas advanced against Drona, roaring fiercely. Those on our side roared back in return and counter-attacked with intolerance. In that encounter, they used the best of their capacity, the best of their enterprise and the best of their spirit.

'"Yudhishthira was advancing towards Drona, desiring to kill him, like a crazy elephant against another crazy one, and Hardikya Kritavarma attacked him. O king! In the forefront of that battle, the Kourava Bhuri[147] released a shower of arrows, from every direction, on Shini's descendant. O king! Maharatha Sahadeva wished to advance against Drona and Vaikartana Karna countered the Pandava. Bhimasena advanced, like

Death with a gaping mouth. In that encounter, Duryodhana himself countered the obstinate one, who was advancing like Death. O king! Nakula was foremost among warriors and was skilled in all forms of fighting. Shakuni Soubala quickly countered him. O king! Shikhandi, supreme among rathas, advanced on his chariot and Sharadvata Kripa countered him in that battle. O great king! Prativindhya[148] advanced on horses that had the complexion of peacocks and Duhshasana made endeavours to counter him. Bhimasena's son,[149] skilled in a hundred different kinds of maya, advanced, and wishing to protect his father's honour, Ashvatthama checked him. In that battle, maharatha Drupada wished to advance against Drona and Vrishasena checked him, together with his soldiers and his followers. O descendant of the Bharata lineage! Virata quickly advanced, wishing to kill Drona, and the king of Madra angrily checked him. Wishing to kill Drona, Nakula's son, Shatanika, proudly advanced in that battle. Chitrasena quickly countered him with his arrows. Maharatha Arjuna, foremost among warriors, advanced, driving everyone away. O great king! Alambusa, Indra among rakshasas, checked him.[150] The great archer, Drona, slaughtered enemies in the battle. However, Panchala Dhrishtadyumna cheerfully countered him. O king! There were other maharatha sons of Pandu who also advanced and the rathas on your side countered them, with all their energy. In that great battle, elephant riders swiftly clashed with other elephant riders. Hundreds and thousands were seen to fight with each other. O king! During that night, horses advanced against each other with great force and seemed to be like mountains with wings. O great king! Horse riders clashed against horse riders with spears, lances and swords in their hands and roared separately. There were many men there, clashing against each other. They used large numbers of clubs, bludgeons and many other kinds of weapons.

'"Hardikya Kritavarma angrily countered Yudhishthira, Dharma's son, like the shoreline holds back the ocean. Yudhishthira pierced Hardikya with five swift arrows. Asking him to wait, he again pierced him with twenty arrows. O venerable one! Kritavarma became extremely angry with Dharma's son. He severed his bow with a broad-headed arrow and pierced him with seven arrows. Yudhishthira, Dharma's son, then picked up another bow. He pierced Hardikya in the arms and the chest with ten arrows. O venerable one! Having been thus pierced in the battle by Dharma's son, Madhava[151] trembled with rage and afflicted him with seven arrows. However, Partha severed his bow and his arm-guard. The king released five sharp arrows that had been sharpened on stone. They pierced his armour, which was decorated with gold and was extremely expensive. They then penetrated the earth, like angry snakes entering a termite hill. In the twinkling of an eye, he[152] picked up another bow and pierced Pandava with sixty arrows and his charioteer with nine. Pandava's soul was immeasurable. O foremost among the Bharata lineage! He laid down his giant bow on

his chariot and hurled a lance that was like a serpent. It was large and decorated with gold. Having been thus released by Pandava, it penetrated his right arm and entered the ground. At that time, Partha again picked up his bow. He enveloped Hardikya with straight-tufted arrows. In that battle, in an instant, the foremost of brave rathas among the Vrishni lineage[153] made Yudhishthira devoid of his horses, charioteer and chariot. The eldest of the Pandavas then grasped a sword and a shield. But in that battle, Madhava sliced these down with his sharp arrows. Yudhishthira then picked up a spear with a golden handle. It was difficult to resist and in that battle, he quickly hurled it towards Hardikya. It was released from Dharmaraja's hands and descended suddenly. However, dexterous in the use of his hands, Hardikya severed it into two fragments and laughed. He then shrouded Dharma's son with hundreds of arrows. He angrily cut down his armour with sharp arrows. The great-souled one's armour was severed by Hardikya. O king! It fell down in that battle, like a stellar cluster dislodged from the firmament. His bow was severed. He was without a chariot. He was without armour. He was afflicted by arrows. Yudhishthira, Dharma's son, quickly withdrew himself from that battle. Kritavarma defeated Yudhishthira, Dharma's son. The immensely strong one again began to protect Drona's wheel."'

CHAPTER 1118(141)

'Sanjaya said, "O king! In that battle, Bhuri descended on Shini's descendant, who was supreme among rathas and was advancing like an elephant towards water. Satyaki became angry. He used five sharp arrows to quickly pierce him in the heart and blood began to flow. Shini's descendant was indomitable in battle. But in that fashion, in that encounter, Kourava pierced him between the arms with ten sharp arrows. O great king! They wounded each other with terrible arrows. Their eyes were red with rage and they stretched their bows in anger. O great king! An extremely terrible shower of arrows rained down. Both of them were as angry as Death and released them from their bows. O king! They stationed themselves in that battle and shrouded each other with arrows. For a short while, the battle between the two seemed to be equal. O great king! However, extremely wrathful, Shini's descendant laughed in that battle and severed the bow of the great-souled Kourava. Once the bow had been severed, he asked him to wait and quickly pierced him in the heart with nine sharp arrows. The scorcher of enemies was thus pierced by his powerful enemy. He grasped another bow and pierced Satvata back. O lord of the earth! Having pierced Satvata with three arrows, he used an extremely sharp broad-headed arrow to sever his bow and seemed to be smiling. O great king! With his bow severed, Satyaki became senseless with rage. He hurled an extremely forceful spear towards his chest. His limbs were shattered by that spear and he fell down from his supreme chariot. His limbs were red, like the one with the blazing rays in the sky.[154]

'"On seeing that the brave one had been killed in that encounter, maharatha Ashvatthama forcefully advanced towards Shini's descendant. He brought down a torrent of arrows, like clouds showering down rain on Meru. O king! On seeing that he was angrily advancing towards the chariot of Shini's descendant, maharatha Ghatotkacha let out a roar and spoke these words. 'O Drona's son! Wait. You will not escape from me with your life. I will kill you today, like King Skanda killed Mahisha.[155] In the forefront of this battle, I will kill you today and destroy the love you bear towards fighting.' Having spoken thus, the rakshasa, the destroyer of enemy heroes, angrily attacked Drona's son, like a lion against a king of elephants. His eyes were coppery red with rage. Ghatotkacha showered down arrows that were as long as a chariot's axle. Like clouds pouring down rain, he shrouded Drona's son, bull among rathas. But, in that battle, Drona's son quickly used his own arrows to counter those arrows, which were like venomous serpents, before they could reach him. He then used hundreds of sharp and swift arrows that were capable of penetrating the inner organs against Ghatotkacha, the scorcher of enemies and an Indra among rakshasas. O great king! Pierced by those arrows, the rakshasa looked beautiful in the forefront of the battle, like a porcupine with its quills erect. Bhimasena's powerful son was overcome with rage. He showered down fierce arrows on Drona's son and they had the sound of the vajra and thunder. There were kshurapras and those that were in the shape of a half-moon. There were those with iron heads. Some had tufts like a boar's ear. Others were hollow and sharp. Still others had barbed tufts. That tumultuous shower of arrows made a sound like the vajra and thunder. They were angrily released and descended on him. However, the senses of Drona's son were not numbed. That torrent of arrows was extremely difficult to withstand. However, the immensely energetic one invoked a divine weapon with a mantra and drove them away, like the wind dispelling large clouds. The arrows seemed to be fighting with each other in the sky. O great king! They were terrible in form and this increased the joy of the warriors. Because of the friction among the weapons, sparks were generated in every direction. At the commencement of the night, the sky seemed to be covered with fireflies. Drona's son covered all the directions with his arrows. To ensure the welfare of your sons, he countered the rakshasa.

'"In the battle, there was a duel between Drona's son and the rakshasa. In the midst of that dark night, it was like that between Shakra and Prahlada. In that battle, Ghatotkacha was filled with extreme rage. He struck Drona's son in the chest with ten arrows that were like the fire of destruction. Having been pierced in that battle by the rakshasa, Drona's immensely strong son wavered, like a tree struck by a storm. He lost his senses and grasped the pole of his standard. O lord of men! Sounds of lamentation arose among all your soldiers. O lord of the earth! All those on your side thought that he had been killed. In that battle, on seeing that Ashvatthama was in that state, the Panchalas and Srinjayas roared like lions. Having regained his senses, the immensely

strong Ashvatthama, the scorcher of enemies, drew his bow with his left hand. He drew the bow back up to his ear and quickly aimed a terrible and supreme arrow towards Ghatotkacha. It was like Yama's staff. O lord of the earth! That supreme and fierce arrow, with excellent tufts, pierced the rakshasa's heart and then entered the ground. O great king! Thus pierced by Drona's son, who prided himself in battle, the Indra among rakshasas, who was extremely strong, sank down on the floor of his chariot. On seeing that Hidimba's son was senseless in that field of battle, his charioteer was terrified and quickly bore him away from Drona's son. Having thus pierced Ghatotkacha, Indra among rakshasas, in the battle, Drona's immensely strong son let out a mighty roar. O descendant of the Bharata lineage! He was honoured by your sons and by all the warriors. His body blazed, like the sun at midday.

'"Bhimasena was fighting in the vicinity of the chariot of Bharadvaja's son. King Duryodhana himself pierced him back with sharp arrows. O venerable one! Bhimasena pierced him with nine arrows. Duryodhana pierced him back with twenty arrows. Shrouded by arrows in the forefront of that battle, they looked like the moon and the sun in the sky, when they are covered by a net of clouds. O foremost among the Bharata lineage! Asking Bhima to wait, King Duryodhana pierced him with five arrows. Bhima severed his bow and his standard with nine arrows. He pierced the best of the Kouravas with ninety arrows with straight tufts. O venerable one! Duryodhana became angry with Bhimasena. O king! While all the archers looked on, he shot arrows.[156] Bhima repulsed all the arrows that were released from Duryodhana's bow. He struck Kourava with twenty-five small arrows. O venerable one! Duryodhana became angry with Bhimasena. He severed his bow with a kshurapra arrow and pierced him back with ten arrows. The immensely strong Bhimasena picked up another bow. He swiftly pierced the king with seven sharp arrows. Showing the dexterity of his hands, he[157] severed his bow quickly and then a second, a third, a fourth and a fifth. O great king! Full of himself, he severed all the bows Bhima picked up. O great king! Your son was insolent about his prowess and wished for victory. On seeing that the bows were repeatedly severed, in that battle, he[158] then hurled a sparkling lance that was made completely out of iron. But before that lance could reach him, Kourava severed it into three fragments, while all the worlds and the great-souled Bhima looked on. O great king! At this, Bhima grasped a heavy club that was extremely radiant. Powerfully, he hurled it towards Duryodhana's chariot. O bull among the Bharata lineage! In that encounter, the heavy club forcefully crushed your son's horses and charioteer. O Indra among kings! It also destroyed your son's chariot, decorated with gold. He quickly descended from his chariot and ascended that of the great-souled Nandaka.[159]

'"Bhima thought that your maharatha son[160] had been killed. He roared loudly like a lion and challenged the Kouravas. Your soldiers also thought that the king had been

killed. In every direction, sounds of lamentation arose. On hearing those lamentations, all the warriors were frightened. O king! On hearing Bhimasena's roar, the great-souled King Yudhishthira thought that Suyodhana had been killed. He speedily rushed to the spot where Partha Vrikodara was. O lord of the earth! Wishing to fight with Drona, the Panchalas, Kekayas, Matsyas and Srinjayas made their efforts and speedily advanced against him. A great battle commenced between Drona and the enemy. Everything was immersed in fierce darkness and they started to kill each other."'

CHAPTER 1119(142)

'Sanjaya said, "O lord of the earth! Sahadeva wished to advance against Drona. O descendant of the Bharata lineage! In that battle, Vaikartana Karna countered him. Sahadeva pierced Radheya with nine swift arrows. He again pierced him with ten sharp arrows with straight tufts. Karna pierced him back with one hundred arrows with straight tufts. Displaying the lightness of his hands, he quickly severed his bow. Madri's powerful son picked up another bow. He pierced Karna with twenty arrows and it was extraordinary. Karna killed his horses with arrows with straight tufts. With a broad-headed arrow, he swiftly conveyed his charioteer to Yama's eternal abode. Deprived of his chariot, Sahadeva grasped a sword and a shield. But Karna struck these down with his arrows and laughed. He[161] then grasped an extremely terrible and extremely large club that was heavy and decorated with gold. In that battle, he hurled it towards Vaikartana's chariot. It was violently released by Sahadeva and descended. Karna shattered it with his arrows and made it fall down on the ground. On seeing that the club had been destroyed, Sahadeva swiftly hurled a lance towards Karna. But it was struck down by the arrows. O great king! On seeing that Karna was stationed before him, Sahadeva was filled with rage and descended from his chariot. He picked up the wheel of a chariot and hurled it towards Adhiratha's son. It descended powerfully, like an upraised wheel of time. The son of a suta shattered it with thousands of arrows. Having rendered the wheel unsuccessful, the great-souled Sahadeva was restrained with arrows and left the battle. O bull among the Bharata lineage! For a short while, Radheya followed him. O lord of the earth! He laughed and spoke these words to Sahadeva. 'O brave one! In a battle, do not fight with rathas who are superior. O son of Madri! Fight with those who are your equals. Do not entertain any doubt about my words.' He then touched him with the tip of his bow and again spoke these words. 'In the battle there, Arjuna is endeavouring to fight with the Kurus. O son of Madri! Go there. Or if you wish, go home.' Having spoken those words, Karna, supreme among rathas, laughed. On his chariot, he proceeded towards the Panchala and Pandu soldiers. O king! The maharatha was devoted to the truth and remembered the words that he had given to Kunti.[162] Though the destroyer of enemies could have killed Madri's son in the battle, he did not slay him. O king! Sahadeva was miserable and afflicted by the arrows.

Tormented by the stakes of Karna's words, he no longer wished to remain alive. In that battle, he swiftly ascended the chariot of the great-souled Janamejaya from Panchala.

'"Virata advanced against Drona, powerfully and swiftly. But the king of Madra shrouded the archer with a torrent of arrows. In the battle, both of them were firm archers and a duel commenced between them. O king! It was like that between Jambha[163] and Vasava in ancient times. O great king! Virata was the leader of an army and the king of Madra quickly struck him with a hundred sharp arrows with straight tufts. The king[164] pierced him back with nine sharp arrows. He then struck him again with seventy-three arrows and yet again with one hundred. The king of Madra slew the four horses that were yoked to his chariot. In that encounter, he brought down his charioteer and his standard from his chariot. With his horses slain, the maharatha swiftly descended from his chariot. He stretched his bow and released sharp arrows. While the entire world looked on, Shatanika[165] saw that his brother's mounts had been slain and swiftly approached him on his chariot. In that great battle, the king of Madra saw that Shatanika was approaching. He pierced him with many arrows and conveyed him to Yama's eternal abode. When the brave one had been killed, Virata swiftly ascended his supreme chariot. That chariot was decorated with standards and garlands. His eyes were dilated with rage and his valour was doubled. He quickly enveloped the king of Madra's chariot with arrows. The king of Madra became angry. He used a hundred arrows with straight tufts to firmly strike Virata, the leader of an army, in the chest. O great king! O bull among the Bharata lineage! Having been thus severely struck, Virata sank down on the floor of his chariot. He was gravely struck and lost his senses. He was wounded by the arrows and his charioteer bore him away from the field of battle. O descendant of the Bharata lineage! In the night, that great army fled. Shalya, the adornment of a battle, slaughtered them with hundreds of arrows.

'"O Indra among kings! On seeing that the soldiers were running away, Vasudeva and Dhananjaya quickly arrived at the spot where Shalya was stationed. O king! Alambusa, Indra among rakshasas, advanced against them. He was on a supreme chariot that possessed eight wheels. Pishachas, terrible in visage, were yoked to it and had the faces of horses. The flags were red and yellow and it was decorated with red garlands. It was made out of black iron and was covered with fierce and large bear skins. A fierce king of vultures was perched on the standard. Its wings were spotted and it dilated its eyes as it shrieked. It had an elongated beak. O king! That rakshasa was as beautiful as an unbroken mass of collyrium. He advanced against Arjuna, like a hurricane against a king of mountains. O king! He showered down hundreds of storms of arrows towards Arjuna's head. In that battle, there was an extremely fierce encounter between the man and the rakshasa. O bull among the Bharata lineage! On witnessing it, everyone was filled with delight. Arjuna struck him with one hundred arrows. He severed his standard and his umbrella with nine sharp arrows. He pierced his charioteer with three arrows

and his trivenu with another three. He severed his bow with one arrow and killed his four horses with four arrows. Deprived of his chariot, he[166] raised a sword, but that was shattered into two pieces with arrows. O bull among the Bharata lineage! Partha then struck the Indra among rakshasas with four sharp arrows and he fled in fear. Having defeated him, Arjuna quickly advanced in Drona's direction. O king! He showered large numbers of arrows as he proceeded, towards men, elephants and horses. O great king! They were slaughtered by the illustrious Pandava. The soldiers were brought down, like trees uprooted by a storm. They were thus shattered by the great-souled Phalguna. O lord of the earth! The entire army of your sons was routed and fled."'

CHAPTER 1120(143)

'Sanjaya said, "Shatanika[167] quickly consumed your soldiers with arrows. O descendant of the Bharata lineage! Your son, Chitrasena, countered him. Nakula's son severely struck Chitrasena with an iron arrow and he pierced him back with ten sharp arrows. O great king! In that battle, Chitrasena again struck Shatanika between the breasts with nine sharp arrows. Nakula's son used straight-tufted arrows to sever his[168] armour from his body and it was wonderful. O king! O Indra among kings! Divested of his armour, your son looked extremely beautiful, like a snake that has cast off its skin at the right season. O great king! Nakula's son then made efforts and severed his standard and his bow with sharp arrows. In that encounter, the maharatha's bow was severed and he was deprived of his armour. O great king! He picked up another bow that was capable of shattering the enemy. Chitrasena swiftly struck Nakula's son with nine arrows. In that encounter, the maharatha among the Bharata lineage angrily struck him. O venerable one! Shatanika, supreme among men, was extremely angry and killed Chitrasena's four horses and his charioteer. Maharatha Chitrasena jumped down from his supreme chariot. The powerful one struck Nakula's son with twenty-five arrows. In that battle, Nakula's son performed a deed. With an arrow in the shape of a half-moon, he severed his bow, which was adorned with gems. His[169] bow was severed. He was without a chariot. His horses were slain. His charioteer was killed. He swiftly climbed onto the chariot of the great-souled Hardikya.

'"Maharatha Drupada, with his army, was advancing towards Drona. Vrishasena swiftly showered hundreds of arrows on him. O unblemished one! In that encounter, Yajnasena[170] pierced Karna's maharatha son, in the arms and in the chest, with sixty arrows. Yajnasena was stationed on his chariot. Vrishasena angrily struck him, between the breasts, with many sharp arrows. O great king! In that battle, their limbs were wounded with arrows. The arrows were like thorns. They were as beautiful as porcupines with erect quills. Those arrows were gold-tufted and sharp at the tip. Their armour was shattered by those arrows. In that great battle, they were covered with

blood and looked extremely beautiful. They were as radiant and colourful as beautiful *kalpavrikshas*.[171] In the forefront of the battle, they were as dazzling as flowering kimshukas. O king! Vrishasena struck Drupada with nine arrows and again pierced him with seventy arrows. He again pierced him with three other arrows. O great king! Karna's son shot thousands of arrows and was as resplendent as a cloud that was showering down. The armour of Drupada's soldiers was shattered with arrows. O king! In the battle which took place in the night, they[172] assumed a fierce form and drove them away. The lamps that had been lit were abandoned everywhere. O king! The earth was as beautiful as a cloudless sky, adorned with planets. The earth was beautiful because of the armlets that had fallen down. O great king! It was like clouds during the monsoon, tinged with lightning. The Somakas were frightened and were driven away by Karna's son. It was like the danavas, terrified of Indra at the time of the tarakamaya battle. The Somakas were afflicted and driven away in that battle. O great king! They were illuminated in that battle and looked beautiful. Having defeated them in the encounter, Karna's son was resplendent. O descendant of the Bharata lineage! He was like the sun when it has attained midday. Among the thousands of kings on your side and those of the enemy, there was a single one who blazed there and it was the powerful Vrishasena. He defeated the brave maharatha Somakas in that encounter. He then swiftly proceeded to the spot where King Yudhishthira was.

'"Prativindhya angrily consumed enemies in that battle. Your maharatha son, Duhshasana, advanced against him. O king! The clash between them was wonderful in form. It was like a conjunction between Budha and Bhargava in a cloudless sky.[173] Prativindhya was the performer of extremely difficult deeds and in that encounter, Duhshasana pierced him in the forehead with three arrows. Thus pierced by your powerful archer son, the mighty-armed one looked beautiful, like a mountain with peaks. In that encounter, maharatha Prativindhya pierced Duhshasana with nine arrows and pierced him again with seven. O descendant of the Bharata lineage! Your son then performed an extremely difficult deed. With fierce arrows, he brought down Prativindhya's horses. He used a broad-headed arrow to bring down his charioteer and also his standard. O king! The archer shattered the chariot into one hundred fragments. The lord angrily used straight-tufted arrows to shatter into tiny fragments the flag, the quiver, the harness and the yoke. Deprived of his chariot, the great-souled one[174] stood with the bow in his hand and fought with your son, showering many hundreds of arrows. He[175] showed the dexterity of his hands and severed the bow with a kshurapra arrow. Once the bow had been severed, he struck him[176] with ten broad-headed arrows. On seeing that he was without a chariot there, his maharatha brothers[177] impetuously arrived with a large army. O great king! He ascended Sutasoma's[178] radiant chariot and taking up a bow, pierced your son. Then, all those on your side surrounded your

son. In that battle, they advanced forcefully, with a large army. O descendant of the Bharata lineage! A battle commenced between those on your side and the others at that terrible time of the night and it extended Yama's kingdom."'

CHAPTER 1121(144)

'Sanjaya said, "In that battle, Nakula was impetuously slaughtering your soldiers. Enraged, Soubala advanced against him, asking him to wait. Those two brave ones were firm in their enmity and wished to kill each other. They drew their bows completely back and struck each other with arrows. O king! Just as Soubala swiftly released showers of arrows, Nakula also exhibited his skills in fighting. O great king! In that battle, those two brave ones were covered with the thorns of arrows and were as beautiful as *shalmali* trees with thorns. O king! They dilated their eyes and glanced obliquely at each other. Their eyes were red with rage and they consumed each other with their sight. Your brother-in-law was extremely angry and laughing at Madri's son, pierced him in the heart with a sharp and barbed arrow. Having been severely wounded by your archer brother-in-law, Nakula sank down on the floor of his chariot and lost his senses. O king! Beholding that his ultimate and insolent enemy, firm in his enmity, was in that state, Shakuni roared like a cloud at the end of summer. Having regained his senses, Nakula, Pandu's son, rushed against Soubala again, like Death with a gaping mouth. O bull among the Bharata lineage! Enraged, he pierced Shakuni with sixty arrows. He again struck him between the breasts with one hundred iron arrows. He then severed the bow in his[179] hand, with an arrow still affixed to it. He swiftly severed his standard and brought it down from the chariot onto the ground. O great king! O unblemished one! Having been severely wounded, your brother-in-law sank down on the floor of his chariot and in the forefront of that army, on seeing that he had fallen down and had lost his senses, his charioteer quickly bore him away on his chariot. The Parthas and their followers roared loudly. Having vanquished the enemy in the encounter, Nakula, the scorcher of enemies, angrily told his charioteer, 'Take me to Drona's battle formation.' O king! On hearing the words of Madri's intelligent son, in the battle, his charioteer took him to the spot where Drona was fighting.

'"O lord of the earth! In that encounter, Shikandi wished to get at Drona. With great speed, Sharadvata Kripa sought to check him. Goutama swiftly advanced in Drona's vicinity. Shikhandi, the scorcher of enemies, seemed to be laughing, and pierced him with nine broad-headed arrows. O great king! The preceptor[180] wished to do that which would ensure the welfare of your sons. He struck him[181] with five swift arrows and again pierced him with twenty. O lord of the earth! The great battle that took place between them was terrible in form, like the encounter between Shambara and the king of the immortals in the battle between the gods and the asuras.[182] The two maharathas

covered the sky with nets of arrows. O foremost among the Bharatas! The night was naturally fierce in form and was rendered even more terrible by those two warriors, who were skilled in fighting. It was terrible in form and engendered fear. It was like a night of destruction.[183] O great king! With an arrow that was in the shape of a half-moon, Shikandi sliced down Goutama's giant bow and shot many arrows at him. O king! Kripa became angry at this and hurled a fierce javelin. The shaft was golden and it was sharp at the tip, having been polished by artisans. As it descended, Shikhandi struck it down with many arrows. It flamed as it fell down on the ground, dazzling and immensely radiant. O great king! Goutama, supreme among rathas, picked up another bow and shrouded Shikhandi with sharp arrows. Shikhandi, supreme among rathas, was enveloped in that encounter by the illustrious Goutama and losing his senses, sank down on the floor of his chariot. O descendant of the Bharata lineage! Beholding that he had become unconscious in the battle, Sharadvata Kripa wished to kill him and struck him with many arrows. Seeing that Yajnasena's maharatha son could no longer fight in the encounter, the Panchalas and the Somakas surrounded him from all sides. Similarly, your sons also surrounded that best of brahmanas[184] with a large army and the battle resumed again.

'"O king! In that encounter, rathas rushed against others. There was a tremendous sound, like that of clouds thundering. O lord of the earth! Horse riders and elephants were driven away. O king! They attacked each other and the field of battle became cruel. O great king! As the foot soldiers rushed, the earth trembled with their footsteps, like a lady trembling with fear. Rathas attacked even more powerfully, astride their chariots. O king! They were like crows, grabbing many locusts[185] in the air. O descendant of the Bharata lineage! There were elephants with shattered temples, rushing against other giant elephants with shattered temples and trampling them with their feet. Horse riders clashed against horse riders and infantry against infantry. In that encounter, they angrily rushed against each other. The soldiers advanced, retreated and returned again to the encounter. In the process, in the night, they raised an extremely loud uproar. There were blazing lamps on the chariots, elephants and horses. O great king! They seemed to be like giant meteors that had been dislodged from the sky. O foremost among the Bharata lineage! O king! The field of battle was illuminated by those lamps and it seemed to be like day. It was like a spreading sun that destroys the darkness in the world. In that fashion, that terrible darkness was dispelled by the light of those blazing lamps. All the weapons, the armour and the gems of the great-souled ones were overshadowed by the light from those blazing lamps. At the commencement of the night, there was a melee in the battle. O supreme among the Bharata lineage! In that encounter, the son killed the father and the father killed the son. The friend killed the friend, the relative killed the relative and the maternal uncle killed his sister's son. They were confused. In that battle, they killed those on their own side, as well as on

that of the enemy. They fought fearlessly during that terrible night and this engendered fear.”’

CHAPTER 1122(145)

‘Sanjaya said, “That tumultuous battle raged on, giving rise to great fear. O great king! Dhrishtadyumna advanced against Drona. He repeatedly tugged on the string of his supreme bow. He advanced towards Drona’s chariot, which was decorated with gold. O great king! As Dhrishtadyumna advanced, wishing to get at Drona, the Panchalas and the Pandavas surrounded him. On seeing that Drona, supreme among preceptors, had been surrounded, your son made efforts to protect Drona in that battle. During that night, the two clashing armies looked like oceans. They were like fierce oceans that had been stirred and agitated by a storm, with all the beings in them disturbed.”

‘“O great king! Panchala[186] quickly pierced Drona in the chest with five arrows and roared like a lion. O descendant of the Bharata lineage! In that encounter, Drona pierced him with twenty-five arrows and with another broad-headed arrow, severed his immensely radiant bow. O bull among the Bharata lineage! Having been thus pierced by Drona, Dhrishtadyumna swiftly abandoned that bow and bit his lower lip in rage. O great king! Having become wrathful, the powerful Dhrishtadyumna picked up another excellent bow, wishing to bring about Drona’s destruction. The destroyer of enemy heroes drew the colourful bow back up to his ear. He released a fierce arrow that was capable of taking Drona’s life. In the great battle, the powerful one released that terrible arrow. It illuminated all the soldiers, as if the sun had arisen. O king! On seeing that terrible arrow, the gods, the gandharvas and men spoke these words. ‘May Drona be safe in this encounter.’ O king! But before that arrow could reach the preceptor’s chariot, Karna displayed the lightness of his hands and shattered it into twelve fragments. O king! O venerable one! It was thus shattered into many fragments by the son of a suta. Quickly rendered unsuccessful by Karna’s arrows, that arrow fell down. Having severed the arrow in the battle with his straight-tufted arrows, in that encounter, Karna pierced Dhrishtadyumna with ten arrows. Drona’s son pierced him with five, Drona himself with seven, Shalya with nine arrows and Duhshasana with three. Duryodhana pierced him with twenty and Shakuni with five. All the maharathas quickly pierced Panchala. For Drona’s sake, he was thus pierced by seven heroes in that battle.[187] O king! But without showing any fear, he pierced each of them back with three arrows. He pierced Drona, Drona’s son, Karna and your son. Thus pierced by that archer, those supreme among rathas again quickly pierced Dhrishtadyumna in that battle, with five arrows each.

‘“O king! Drumasena[188] angrily pierced him with arrows. Asking him to wait, he again swiftly struck him with three other arrows. He pierced him back with three fast and sharp arrows. They were gold-tufted and sharpened on stone. They could rob

warriors of their lives. He again used a broad-headed arrow to sever the valiant Drumasena's head, with golden and blazing earrings, from his body. The teeth still bit the lower lips in anger. But in that battle, the head fell down on the ground. It was like a ripe palm fruit, which had been brought down by the force of a strong wind."

'"The brave one again struck those brave ones with extremely sharp arrows. Colourful in fighting, he severed Radheya's bow with a broad-headed arrow. Karna could not tolerate the severing of his bow, like a fierce lion whose tail has been severed. His eyes became red with rage and he sighed. He picked up another bow. He showered down a storm of arrows on the immensely strong Dhrishtadyumna. On seeing that Karna was enraged, those brave ones, the six bulls among men,[189] quickly surrounded Panchala's son, wishing to kill him. On seeing that he was in front of those supreme warriors, all those on your side thought that Dhrishtadyumna was already within the jaws of death. At that time, Dasharha Satyaki showered arrows and advanced to the spot where the valorous Dhrishtadyumna was. Satyaki was a great archer and indomitable in battle. On seeing that he was advancing, Radheya pierced him back with ten swift arrows. O great king! While all those brave ones looked on, Satyaki asked him to wait and not run away, and then pierced him with ten arrows. The encounter between the powerful Satyaki and the great-souled Karna was terrible, like that between Bali and Vasava. With the slapping of his palms, Satyaki, bull among the kshatriyas, frightened all the kshatriyas and pierced the lotus-eyed Karna back. O great king! Making the earth tremble with the roar of his bow, the powerful son of a suta fought against Satyaki. Karna pierced Shini's descendant back with hundreds of arrows—vipatha, *karni*, naracha, *vatsadanta* and *kshurapra*.[190] In that way, Yuyudhana, foremost of rathas among the Vrishni lineage, showered down arrows on Karna. The encounter between him and those on your side was wonderful and seemed to be equal. O great king! Karna's armoured son[191] quickly pierced Satyaki from every direction with sharp arrows. The lord Satyaki used his weapons to counter all their weapons and those of Karna. He angrily pierced Vrishasena between the breasts. O lord of the earth! Pierced by that arrow, the valiant Vrishasena lost his senses. He discarded his bow and fell down on his chariot. Karna thought that maharatha Vrishasena had been slain. He was tormented by sorrow on account of his son and afflicted Satyaki. Maharatha Yuyudhana was oppressed by Karna. But he repeatedly struck Karna back with many arrows and with force. He pierced Karna with ten arrows and Vrishasena with seven. Satvata severed the bows and arm-guards of both. They[192] strung other bows that were capable of terrifying the enemy and pierced Yuyudhana from every direction with sharp arrows. That battle raged on and it was destructive of heroes.

'"O king! Surpassing all sounds, the great roar of Gandiva was heard. O king! On hearing the clatter of the chariot and the roar of Gandiva, the son of a suta spoke these

words to Duryodhana. 'The great archer has killed all the Shibis, the foremost of bulls among men and the Pouravas.[193] Gandiva is roaring loudly. The clatter of the chariot can be heard and Vasava's son is roaring. It is evident that Pandava has accomplished deeds that only he himself is capable of. O king! He will shatter this army of the Bharatas in many ways. The soldiers are being routed and no one wishes to remain. It is as if a net of clouds is being dispelled by the wind. Approaching Savyasachi, those on our side are being broken, like a boat on the ocean. Because of the arrows released from Gandiva, the foremost of the warriors are fleeing. O king! As they are being routed in a hundred ways, a large uproar can be heard. O tiger among kings! In this night, it is echoing in the sky. There are the sounds of lamentations and roars like lions'. Musical instruments and many other sounds can be heard in the vicinity of Arjuna's chariot. However, Satyaki, worst of the Satvata lineage, is stationed in our midst. If we can attain this objective of ours,[194] all our enemies will be defeated. This son of the king of Panchala[195] is engaged with Drona. O king! He is surrounded on all sides by warriors who are supreme among men. O great king! If we kill Satyaki and Parshata Dhrishtadyumna, there is no doubt about the certainty that victory will be ours. Let us surround these two brave maharathas, as we did Subhadra's son.[196] O great king! Let us endeavour to kill those of the Vrishni and Parshata lineages. O descendant of the Bharata lineage! Savyasachi is in front of us, advancing towards Drona's divison. He knows that Satyaki is engaged with many bulls among the Kurus. Let many foremost ones, supreme among rathas, go there, so that Partha does not know that Satyaki has been surrounded by many. Let the brave ones quickly release fierce arrows, so that Madhava can quickly go to the world of the hereafter.' O king! Knowing this to be Karna's view, your son spoke to Soubala in that encounter, like Indra speaking to the illustrious Vishnu. 'Surrounded by tens of thousands of elephants that do not retreat and surrounded by ten thousand chariots, go to where Dhananjaya is. Duhshasana, Durvishaha, Subahu and Dushpradharshana will follow you, surrounded by many foot soldiers. O mighty-armed one! O maternal uncle! O descendant of the Bharata lineage![197] Kill the two Krishnas, Dharmaraja, Nakula, Sahadeva and Bhimasena. My hopes of victory depend on you, like those of the gods on Indra of the gods. O maternal uncle! Slay the Kounteyas, like Pavaka's son[198] against the asuras.' O lord! Having been thus addressed by your son, Soubala went to where the Parthas were, with a large army and with your sons. For the welfare of your sons, he wished to consume the sons of Pandu.

'"When Soubala departed towards the army of the Pandavas, a battle commenced between those on your side and the enemy. With a large army, the son of a suta advanced against Satvata. He advanced rapidly in that battle and showered many arrows. All those on the Pandava side surrounded Satyaki. O descendant of the Bharata

lineage! During that night, the great-souled Drona fought a great battle against the brave Dhrishtadyumna and the Panchalas.”’

CHAPTER 1123(146)

‘Sanjaya said, “All of them were indomitable in battle and swiftly attacked. They were angry and intolerant and advanced towards Yuyudhana’s chariot. O king! They were on well-constructed chariots that were decorated with gold and jewels. With horses and elephants, they surrounded Satvata. Those maharathas penned him in from all directions. They roared like lions and challenged Satyaki. They showered down many sharp arrows on Satyaki, for whom, truth was his valour. Those spirited and immensely valorous ones desired to kill Madhava. On seeing them swiftly advance, Shini’s mighty-armed descendant, the destroyer of enemy heroes, received them and shot many swift arrows. Satyaki was a brave and great archer and invincible in battle. He severed heads with his fierce arrows that had straight tufts. With his kshurapra arrows, Madhava severed the trunks of elephants, the necks of horses and the arms of many on your side, still holding on to weapons. O descendant of the Bharata lineage! Whisks and white umbrellas fell down. O lord! The earth was beautiful, like the firmament full of stars. O descendant of the Bharata lineage! As they fought in that battle with Yuyudhana, there was a tremendous uproar, like that of dead spirits wailing. The earth became full of that great sound. The night assumed a terrible form, giving rise to great fear. Your army was shattered and afflicted by Yuyudhana’s arrows. In the night, there was a tremendous roar and it made the body hair stand up.

‘“O king! On seeing this, your son, supreme among rathas, repeatedly spoke to his charioteer and urged him. ‘Goad these supreme horses towards that spot.’ The charioteer drove towards Yuyudhana’s chariot. Duryodhana was angry. He was firm in wielding the bow and had conquered exhaustion. He was swift in the use of his hands and was a colourful fighter. He attacked Yuyudhana. Madhava drew his bow all the way back and pierced Duryodhana with twelve arrows that drank up blood. Despite being first afflicted by the arrows of Shini’s descendant, Duryodhana intolerantly pierced him back with ten arrows. O bull among the Bharata lineage! The battle between the Panchalas and all the Bharatas became tumultuous and fierce. O descendant of the Bharata lineage! Shini’s descendant became angry in that battle. He pierced your maharatha son in the chest with eighty arrows. In that encounter, he used other arrows to convey his mounts to Yama’s eternal abode. Using his arrows, he quickly brought down the charioteer from his chariot. O lord of the earth! With his horses slain, your son remained stationed on the chariot. He released many sharp arrows in the direction of the chariot of Shini’s descendant. O king! In that encounter, Shini’s descendant showed the dexterity of his hands. He sliced down the five hundred arrows that had been released by your son. O venerable one! Violent in that battle, he used a broad-headed arrow to sever your

son's giant bow from his hand. Without a chariot and without a bow, the lord and master of all worlds quickly climbed onto Kritavarma's radiant chariot. O lord of the earth! In the middle of the night, when Duryodhana had retreated, Shini's descendant used his arrows to drive away your army.

'"O king! Meanwhile, Shakuni surrounded Arjuna from every direction. There were thousands of chariots and thousands of elephants. There were thousands of horses and these created a tumult. They released large and divine weapons towards Arjuna. Driven by destiny, those kshatriyas fought against Arjuna. Arjuna countered thousands of chariots, elephants and horses and caused a great destruction. In that battle, the brave Shakuni Soubala pierced Arjuna with sharp arrows and seemed to be smiling. He again shot one hundred arrows and checked the maharatha. O descendant of the Bharata lineage! In that battle, Arjuna pierced him with twenty arrows. He then pierced each of those great archers with three arrows. O king! In the encounter, Dhananjaya repulsed them with his innumerable arrows. He killed many warriors on your side, like the one with the vajra in his hand against the asuras. O great king! Arms and thousands of bodies were mangled. They were scattered around and the earth looked beautiful, as if strewn with flowers. He severely pierced Shakuni with five arrows with drooping tufts. He then struck both him and Uluka with three large and iron arrows each.[199] Urged by Vasudeva, he pierced Uluka and roared loudly, filling the earth. Resorting to speed, Arjuna severed Shakuni's bow. He killed his four horses and sent them to Yama's abode. O bull among the Bharata lineage! O lord of the earth! Soubala descended from his chariot and quickly climbed onto Uluka's chariot. The maharatha father and son were astride the same chariot. They showered arrows on Partha, like two clouds raining down on a mountain. O great king! Pandava then pierced them with his sharp arrows. He drove away your army, striking them with hundreds of arrows. It was like clouds being scattered by the wind in every direction. O king! O lord of the earth! That army was shattered. O foremost among the Bharata lineage! Your army was slaughtered in the night. They fled in all the directions, glancing everywhere out of fear. Some abandoned their mounts in the battle. Others urged them.[200] They were terrified and fled in that terrible darkness. O bull among the Bharata lineage! The warriors on your side were defeated in that encounter. Delighted, Vasudeva and Dhananjaya blew on their conch shells.

'"O great king! Dhrishtadyumna pierced Drona with three arrows. With a sharp arrow, he quickly severed the string of his bow. Drona, the brave crusher of kshatriyas, flung that bow down on the ground and picked up another bow what was more powerful and more substantial. Drona pierced Dhrishtadyumna with seven swift arrows. O king! In that encounter, he pierced his charioteer with five arrows. Maharatha Dhrishtadyumna swiftly countered him with his arrows and killed the Kourava soldiers in hundreds and thousands. O venerable one! Your son's army was slaughtered at that

time. A terrible river, with waves made out of blood, began to flow between the two armies and men, horses and elephants flowed in it. O king! It was like the river Vaitarani[201] that flows towards the capital of Yama's kingdom. The powerful Dhrishtadyumna drove away your soldiers and was resplendent, like the energetic Shakra amidst the masses of gods. Dhrishtadyumna and Shikhandi blew on their giant conch shells and so did the twins, Yuyudhana and Pandava Vrikodara. They defeated thousands of rathas and maharathas on your side. O lord of the earth! Hoping for victory, the Pandavas roared like lions, in the sight of your son and those of Karna, who was insolent of his valour, the brave Drona and Drona's son."'

CHAPTER 1124(147)

'Sanjaya said, "O lord of the earth! On seeing that his own army was being slaughtered by those great-souled ones, your son was overcome by great rage. He swiftly went to Karna and Drona, supreme among victorious ones. Overcome by feelings of intolerance, the one who was eloquent with words spoke these words. 'Incited by your anger, the two of you started this battle,[202] on seeing that Saindhava had been killed by Savyasachi in the battle. My army is being slaughtered by the Pandus. Though you are capable of obtaining victory, you are looking on, as if you are incapable. If you are going to abandon me today, you should not have spoken to me in that way earlier. "We will defeat the sons of Pandu in the battle." O those who grant honours! On hearing your words, I allowed this to happen. Otherwise, I would not have provoked an enmity with the Pandavas, so destructive of warriors. O bulls among men! O ones who are great in valour! If I should not be abandoned by the two of you, then fight in accordance with the valour you possess.' Thus goaded by the words of your son, those two brave ones returned again to the battle, like snakes that have been driven with sticks. They were the foremost among rathas. They were the best archers in all the worlds. In that battle, they advanced against the Parthas, with Shini's descendant at the forefront. The Parthas also united, surrounded by their own soldiers and advanced against those two brave ones, who were roaring repeatedly.

'"The great archer Drona, supreme among those who wielded all weapons, angrily and spiritedly pierced the bull among the Shini lineage with ten arrows. Karna pierced him with ten arrows and your son with seven, Vrishasena with ten and Soubala with seven. A mass of Kouravas surrounded Shini's descendant. On seeing that Drona was slaughtering the Pandava army in the battle, the Somakas quickly pierced him from every side and showered arrows on him. O lord of the earth! O king! O descendant of the Bharata lineage! Drona began to rob the kshatriyas of their lives, like the sun destroys darkness with its rays. O lord of the earth! The Panchalas were slaughtered by Drona and we heard a tremendous uproar as they called out to each other. Some abandoned their sons, others their fathers, others their brothers and maternal uncles,

others their sisters' sons, friends and kin, as they quickly ran away, seeking to save their lives. Others were confused and because of delusion, ran towards him.[203] In the battle, other Pandava warriors were sent to the world of the hereafter. Thus the Pandava soldiers were killed by the great-souled ones.[204] O king! They fled in the night, throwing away thousands of blazing torches, while the warriors Bhimasena, Vijaya,[205] Achyuta, the twins, Dharma's son and Parshata looked on. With the world covered in darkness, nothing could be seen. But because of the light that existed among the Kouravas, it could be seen that the enemy was running away. O king! As the soldiers ran away, maharatha Drona and Karna followed them from the rear and showered many arrows.

'"On seeing that the Panchalas were shattered and routed in every way, Janardana was distressed and addressed Phalguna. 'Parshata and Satyaki, together with the Panchalas, advanced against the great archers, Drona and Karna, and are being killed through fierce arrows. Those maharathas have shattered them with their shower of arrows. O Kounteya! The army should be restrained. It is still capable of taking a stand. Let us array all the soldiers in a battle formation and rallying them, let us raise our weapons and advance against Drona and the son of a suta. They are powerful and brave. They are skilled in the use of weapons and desire to obtain victory. They are angrily casting aside our army and destroying it in the night.' O king! On seeing that Vrikodara was advancing, Janardana again spoke to Pandava, as if to cheer him. 'With the fierce Bhima advancing in front, the soldiers are returning again. This Bhima prides himself in battle and is surrounded by the Somakas and the Pandavas. They are angry and are powerfully advancing against the immensely strong Drona and Karna. O descendant of the Pandu lineage! For the sake of assuring all the soldiers, fight against them, together with the maharatha Panchalas.' Those tigers among men, Madhava and Pandava, then approached Drona and Karna and stationed themselves at the forefront of the battle.

'"Yudhishthira's large army returned again and went to the spot where Drona and Karna were crushing the enemy in the battle. In the night, there was a great and tumultuous encounter. O king! It was like that of two rising oceans, when the moon has arisen. Your soldiers threw away the lamps from their hands and fought with the Pandavas, as if they were maddened at the destruction. There was an extremely terrible darkness, with dust. Desiring victory, they fought on the basis of names and family names.[206] The names uttered by the kings were heard. O great king! That hour of the battle was like a svayamvara.[207] There was sudden silence for a while and then a great uproar arose again, from the angry warriors who were victorious and those who were defeated. O supreme among the Kuru lineage! Like insects, the brave ones were drawn to the spots where there were lamps. O Indra among kings! As all the Pandavas and the

Kouravas fought, the great darkness of the night gathered around them.”’

CHAPTER 1125(148)

‘Sanjaya said, “Karna, the destroyer of enemy heroes, was delighted at seeing Parshata in the battle. He struck him in the chest with ten arrows that were capable of penetrating the inner organs. O venerable one! Dhrishtadyumna swiftly pierced him back with five arrows, cheerfully asking him to wait. In that encounter, those great maharathas used other arrows to envelop each other and drawing their bows all the way back, pierced each other. In that battle, Karna used his arrows to pierce the charioteer and the four horses of Dhrishtadyumna, foremost among the Panchalas. He severed his supreme bow with sharp arrows and used a broad-headed arrow to bring down his charioteer from the seat on the chariot. Dhrishtadyumna was without a chariot. His horses were slain. His charioteer was killed. He grasped a terrible club and crushed Karna’s horses. He[208] was severely wounded by many arrows that were like venomous serpents. O venerable one! He advanced towards Yudhishthira’s army on foot and climbed onto Sahadeva’s chariot. The charioteer yoked other horses to Karna’s chariot. They possessed the complexion of conch shells and were extremely fast. They were from the Saindhava region and were controlled well.[209] Successful in attaining his objective, Radheya afflicted the maharatha Panchalas with his arrows, like clouds raining down on a mountain. The large army of the Panchalas was afflicted by Karna. They fled in fright, like deer assailed by a lion. Horses and elephants fell down on the ground. Here and there, men were seen to swiftly fall down from their chariots. In the great battle, Karna killed the fleeing warriors with his kshurapra arrows and severed arms and heads, still adorned with earrings. O lord of the earth! O venerable one! The thighs of those who were astride elephants, those who were on the backs of horses and those who were on the ground, were severed. But as they fled in the battle, many maharathas did not feel that their limbs or their mounts were severed by arrows. Slaughtered in the battle, the Panchalas and the Srinjayas thought that even the stirring of a blade of grass was the son of the suta. As they were frightened and fled in the battle, the warriors were deprived of their senses and took those on their own side to be Karna and fled in fright. O descendant of the Bharata lineage! As the shattered army fled, Karna quickly pursued it from the rear, showering arrows. They glanced at each other, unconscious and bereft of their senses. They were incapable of standing before the great-souled one, who was like Death. O king! The Panchalas were struck by Karna’s supreme arrows. Others glanced towards Drona and fled in all the directions.

‘“King Yudhishthira saw that his own army was running away. Thinking that retreat was preferable, he spoke these words to Phalguna. ‘Behold. The great archer, Karna, is stationed with a bow in his hand. Though it is a dreadful night, he is scorching like the sun. The whizzing sounds of Karna’s arrows are being incessantly heard. O Partha! Your

relatives seem to be without a protector. He is swiftly affixing and releasing arrows. It is certain that he will destroy us and I see that the valiant one's victory is certain. The time has come. Adopt the course of action that you think to be appropriate next. O Dhananjaya! Do what needs to be done to kill Karna.' Having been thus addressed, the mighty-armed Partha spoke to Krishna. 'The king is frightened of the supreme valour of Radheya, the son of Kunti. Karna's army is repeatedly acting and the time has come. Our army is running away and we must quickly decide on a course of action. O Madhusudana! They are being mangled by Drona's arrows. They are frightened of Karna and are unable to take a stand. Behold. Karna is fearlessly roaming around there. He is showering sharp arrows and driving away the best of rathas. O tiger among the Vrishni lineage! Like a snake that has been stepped on with a foot, I cannot bear to see him wander around thus on the field of battle and remain oblivious. Therefore, swiftly go to the spot where maharatha Karna is. O Madhusudana! I will kill him. Or let him kill me.' Vasudeva replied, 'O Kounteya! I have seen Karna roaming around in the battle, like the king of the gods. He is a tiger among men and superhuman in his valour. O Dhananjaya! O tiger among men! With the exception of you and the rakshasa Ghatotkacha, there is no one else who can counter him in battle. O unblemished one! O mighty-armed one! I do not think that the time has come for you to confront the son of a suta in battle. He possesses a blazing spear that he obtained from Vasava. O mighty-armed one! It is terrible in form and he has retained it for you. Let the immensely strong Ghatotkacha advance against Radheya. He has been born from the powerful Bhima and is like the gods in valour. He possesses divine weapons and also those of the rakshasas and asuras. Ghatotkacha has always been devoted to you and has your welfare in mind. It is my view that there is no doubt about his defeating Karna in the battle.' Having thus spoken to Partha, the mighty-armed and lotus-eyed one summoned the rakshasa.

'"O lord of the earth! He arrived before them, with armour, arrows, sword and bow. He paid his respects to Krishna and Pandava Dhananjaya. He cheerfully addressed them, 'Command me.' He was like a cloud. He was radiant and was adorned with blazing earrings. Dasharha smiled and spoke to Hidimba's son. 'O Ghatotkacha! O child! Listen to what I tell you. The time has come for you, and no one else, to show valour. Be a raft to your relatives, who are submerging. You possess many kinds of weapons and the maya of rakshasas. O Hidimba's son! Behold. The Pandava army is being driven away by Karna in the field of battle, like cattle by a herdsman. It is my view that this great archer, Karna, is firm in his valour. The bull among kshatriyas is slaughtering the Pandava soldiers. The one with the firm bow is releasing a great shower of arrows. Oppressed by the rays of his arrows, no one is capable of standing before him. In this night, the son of a suta is afflicting them with his shower of arrows. The Panchalas are being driven away, like frightened deer before a lion. O one who is terrible in valour! With your exception, there is no one else who can be seen, capable of countering the

son of a suta, when he is thus engaged in battle. O mighty-armed one! Perform the deeds that only you are capable of. You possess the energies of your maternal uncle[210] and fathers and have the strength of your weapons. O Hidimba's son! It is for reasons like this that men desire sons, to save them in times of difficulty. Therefore, save your relatives. The strength of your weapons is fierce. Your maya is difficult to withstand. O son of Bhima! You have always fought in a battle. The Pandavas have been routed by Karna's sharp arrows. O scorcher of enemies! They are sinking in the ocean of the sons of Dhritarashtra and cannot reach the shore. During the night, the rakshasas become invested with extreme valour, power and bravery. They roam around valiantly and are invincible. Using maya in the battle, slay the great archer, Karna, during the night. The Parthas, with Dhrishtadyumna at the forefront, will kill Drona.' O Kouravya! On hearing the words of Keshava, Bibhatsu, the scorcher of enemies, also spoke to the rakshasa Ghatotkacha. 'O Ghatotkacha! In my view, you, the mighty-armed Satyaki and Pandava Bhimasena are the best among all our soldiers. In the night, go and engage in a duel with Karna. Maharatha Satyaki will protect your rear. Aided by Satvata, slay the brave Karna in the battle, just as Indra, aided by Skanda, struck Taraka in ancient times.'[211] Ghatotkacha replied, 'I am a match for Karna, the supreme Drona and all the other kshatriyas who are skilled in the use of weapons. In this night, I will present the son of the suta with a battle. People will speak about it as long as this earth lasts. I will not save brave ones, or those who are frightened and join their hands in salutation. I will resort to the dharma of rakshasas and kill everyone.' Having spoken thus, Hidimba's mighty-armed son, the destroyer of enemy heroes, violently advanced against Karna, frightening your soldiers.

'"On seeing that he was angrily descending, like an insect towards a flame, the son of a suta, the supreme archer, received him. At night, a battle commenced between Karna and the rakshasa. O tiger among kings! They roared at each other, like Shakra and Prahlada."'

CHAPTER 1126(149)

'Sanjaya said, "O king! Ghatotkacha spiritedly advanced towards the chariot of the son of a suta, desiring to kill Karna in the battle. On seeing this, your son[212] spoke these words to Duhshasana. 'On witnessing Karna's valour in the battle, this rakshasa is swiftly advancing. Advance quickly and prevent this maharatha from reaching Karna. Surround yourself with a large army and go to the spot where the immensely strong Karna is stationed. Vaikartana is fighting with the rakshasa in this battle. O one who grants honours! Surrounded by the soldiers, make an effort to protect Karna in the battle.' O king! At this time, Jatasura's powerful son approached Duryodhana. He was supreme among strikers and spoke. 'O Duryodhana! Your enemies are famous and invincible in battle. But with your permission, I wish to kill the Pandavas and their

followers. In earlier times, my father, Jatasura, was the foremost among rakshasas. Performing a deed that could kill rakshasas, the inferior Parthas brought him down.[213] O lord! I wish to satisfy the one who has departed[214] and you should grant me permission.' Having been thus addressed, the king was delighted and repeatedly said, 'Aided by Drona, Karna and the others, I am capable of slaying the enemy. But with my permission, go. Slay Ghatotkacha in the battle.' Having been thus addressed, the one with a gigantic form challenged Ghatotkacha.

'"Jatasura's son countered Bhimasena's son with diverse kinds of weapons. However, Hidimba's son crushed Alambala,[215] Karna and the unassailable Kuru soldiers, like a giant wind driving away clouds. On seeing that the ratha Ghatotkacha was using maya, Alambala quickly shot many different kinds of arrows at him. Alambala pierced Bhimasena's son with many arrows. He drove away the Pandava soldiers with his storm of arrows. O venerable one! The Pandava soldiers were thus driven away in the night, like clouds dispelled by the wind. O king! Similarly, the Kuru soldiers were mangled by Ghatotkacha's arrows and fled in the night, throwing away thousands of flaming torches. Alambala became angry in that great battle. He struck Bhimasena's son with many arrows, like a giant elephant being goaded. Ghatotkacha shattered into tiny fragments his[216] chariot, his charioteer and all the fierce weapons, capable of destroying life, that were hurled at him. Like clouds raining down on Mount Meru, he showered down thousands of storms of arrows on Karna, the other Kurus and Alambala. Afflicted by the rakshasa, the Kuru soldiers were agitated. The four kinds of forces[217] began to crush each other down repeatedly. O great king! Jatasura's son was without a chariot. His charioteer was slain. In that battle, he angrily struck Ghatotkacha with a firm blow of the fist. Having been struck by the fist, Ghatotkacha wavered, like a mountain, with its large number of trees and creepers, as if during an earthquake. He then raised his arms, which were like clubs and capable of slaying the enemy. Bhimasena's son severely struck Jatasura's son with his fist. Hidimba's son angrily crushed him and swiftly hurled him down. He seized him with arms that were like Indra's standard and forced him down on the ground. Alambala also seized the rakshasa Ghatotkacha in the encounter and wrathfully seizing him, forced him down on the ground. There was a duel between those gigantic ones, Ghatotkacha and Alambala. As they roared, it was tumultuous and made the body hair stand up. In particular, they were well versed in maya and resorted to maya to overpower each other. Those immensely valiant ones fought, like Indra and Virochana's son.[218] They became fire and the ocean[219] and Garuda and Takshaka.[220] They again became a cloud and a giant wind, or thunder and a giant mountain. They then became an elephant and a tiger and again became Svarbhanu[221] and the sun. In this way, wishing to kill each each other, they created a hundred different kinds of maya. Alambala and Ghatotkacha

fought wonderfully well. They struck each other with clubs, maces, lances, bludgeons, battleaxes, mallets and the summits of mountains. The foremost among rakshasa warriors resorted to great powers of maya and fought as horses, elephants, infantry and chariots. O king! Wishing to kill Alambala, Ghatotkacha descended violently, like a hawk. The Indra among rakshasas seized Alambala, whose form was gigantic. He raised him and pressed him down in the battle, like Vishnu against Maya.[222] Ghatotkacha grasped a sword that was extraordinary to look at. He severed the terrible head from the body and it was dreadful to see.

'"The rakshasa grasped the head by the hair, with the blood dripping from it. Ghatotkacha then swiftly advanced towards Duryodhana's chariot. The mighty-armed rakshasa approached and smiling, flung the head, with a distorted face and dreadful hair, onto the chariot. He then roared loudly, like a cloud during the monsoon. O king! He spoke these words to Duryodhana. 'Witness the valour of your friend. He has been killed. You will now witness Karna's destruction and that of your own self.' O lord of men! Having said this, he departed in Karna's direction. He shot hundreds of sharp arrows towards Karna's head. O great king! A duel commenced between the man and the rakshasa in that battle and it was terrible in form. It gave rise to great fear and was wonderful."'

CHAPTER 1127(150)

'Dhritarashtra asked, "Vaikartana Karna and the rakshasa Ghatotkacha clashed against each other in the night. Tell me about that wonderful event. What kind of terrible fight did the rakshasa resort to? What kind of chariot did he create with his maya and what were his weapons? What were the sizes of his horses, chariot, standard and bow? What was his armour like and the guard around his neck? O Sanjaya! You are skilled in narrating. I am asking you. Tell me all this."

'Sanjaya replied, "His eyes were red. His form was gigantic. He had the complexion of copper. His stomach hung low. His body hair stood up. His hair was green. His eyes were like cones. His jaw was large. His gaping jaw was wide, extending from one ear to another. His teeth were pointed and looked deadly. His tongue and lips were extremely long, with the hue of copper. His eyebrows were long. His nose was thick. His body was blue. His neck was red. He was as tall as a mountain and was a terrible sight. His form was gigantic. He was mighty-armed, with a large head, and immensely strong. His body was harsh to the touch. The hair was tied into a fierce bun on his head. His hips were broad. His navel was deep. But though he was gigantic, his waist was thin. The ornaments on his arms were also appropriate. He wore armlets and possessed great powers of maya. He wore a breastplate that was like a garland of fire on a mountain. A dazzling crown adorned his head. It was as large as a gate. It was golden and colourful and it had many beautiful segments. His earrings were like the rising sun. His golden

garland sparkled. His gigantic body was bedecked in extremely radiant armour made of brass. The giant chariot, which was as large as a *nalva*,[223] roared with a hundred bells. It was covered with bear skins. The standard and flags were red. It possessed a standard and garlands and was stocked with all the supreme weapons. It possessed eight wheels and rumbled deeply, like a cloud. It was borne by powerful horses. They were fierce, with red eyes, and looked like elephants. They were swift and adopted whatever complexion one wished. The rakshasa Virupaksha was the charioteer and he was resplendent, with earrings. The reins were like the rays of the sun and he grasped these and controlled the horses in battle. He arrived with him, like the sun god with Varuna. A giant standard was raised aloft the chariot. It looked like a giant mountain, encircled by giant clouds. It seemed to stretch up into the sky. An extremely fierce and carnivorous vulture was perched on it and its head was red. The chariot roared like Vasava's vajra. The bejewelled bow could slay the enemy and was twelve kishkus long.[224] The bowstring was firm when stretched. The arrows were as long as a chariot's axle and he enveloped all the directions with these. In the night that was destructive of brave ones, he advanced towards Karna. He was stationed on that chariot and stretched his bow. The roar of the bow, when stretched, was heard to be like the sound of thunder. O descendant of the Bharata lineage! This terrified your soldiers. All of them trembled, like giant waves on the ocean.

'"On seeing the fierce one with the malformed eyes advance, Radheya seemed to smile and quickly countered him. Karna approached the smiling one[225] and struck him from a close distance. He was like an elephant against another elephant, like the bull who leads a herd against another bull. O lord of the earth! O king! There was a tumultuous clash between Karna and the rakshasa, like that between Indra and Shambara. They grasped immensely powerful bows that made a fierce noise. They enveloped and struck each other with giant arrows. They drew their bows all the way back and released straight-tufted arrows. They countered each other and pierced the brass armour. They were like tigers fighting with their claws, or giant elephants with their tusks. They flung spears[226] at each other and wounded each other with their arrows. They mangled each other's limbs and struck each other with arrows. They scorched each other with storms of arrows and it was impossible to look at either of them. They were wounded all over their limbs and they were covered with streams of blood. They looked beautiful, like mountains covered with red ore, with streams flowing down them. Their limbs were pierced with the tips of arrows and they mangled each other. But though those immensely radiant ones struggled, neither could make the other tremble. O king! For a long time, that duel in the night seemed to be equal. Karna and the rakshasa gambled in that battle, with their lives as stakes. They affixed sharp arrows and shot them. They terrified those on their own side, and on the side of the enemy, with the roars of their

bows. O king! Karna could not get the better of Ghatotkacha.

'"The supreme among those who have knowledge of weapons then invoked a divine weapon. On seeing that Karna had invoked a divine weapon, the rakshasa Ghatotkacha, the descendant of the Pandu lineage, created a great maya. He was surrounded by a large army of rakshasas, fierce in visage. They wielded spears and clubs and held mountains and trees in their hands. On seeing that he[227] had raised his great bow, all the kings were distressed. He advanced like the destroyer of all beings, like Yama wielding a staff. Ghatotkacha emitted terrible roars like a lion. The elephants passed urine and the men were severely distressed. A large and fierce shower of stones rained down in every direction. It was midnight and the powerful rakshasas released these with their enhanced strength. Iron chakras, catapults, lances, javelins, spears, shataghnis and battleaxes rained down incessantly. The kings saw that the battle had become extremely fierce and terrible. Your sons and the warriors were distressed and fled. There was only a single proud one who was not distressed. This was Karna, who prided himself on the strength of his weapons. Using his arrows, he destroyed the maya that had been created by Ghatotkacha. When that maya was dispelled, Ghatokacha became intolerant. He released a terrible shower of deadly arrows towards the son of the suta. In the great battle, these arrows penetrated Karna and covered with blood, entered the ground, like angry snakes. The powerful son of the suta was enraged and using the dexterity of his hands, surpassed Ghatotkacha and pierced him with ten arrows. Ghatotkacha was pierced in his inner organs by the son of the suta. Severely wounded, he picked up a divine chakra with one thousand spokes. The edges were as sharp as a razor and it was decorated with gems and jewels. Its complexion was like that of the rising sun. Wishing to kill him, Bhimasena's son angrily hurled this towards Adhiratha's son. It was hurled with great force. However, Karna struck it with his arrows and rendered it unsuccessful, like the wishes of an unfortunate person. It fell down on the ground. On seeing that the chakra had been brought down, Ghatotkacha became extremely angry. He shrouded Karna with arrows, like Svarbhanu eclipsing the sun. The son of the suta possessed the valour of Indra and Upendra[228] and was not frightened. He swiftly enveloped Ghatotkacha's chariot with arrows. Enraged, Ghatotkacha grasped a club decorated with gold and hurled it. While it was still traversing, Karna shattered it with his arrows and made it fall down.

'"Bhimasena's son, gigantic in form, rose up into the sky. He roared like a dark cloud. He brought down a shower of trees from the sky, using his powers of maya. Karna pierced him with his arrows, like the rays of the sun passing through a mass of clouds. Karna killed all his horses and shattered his chariot into a hundred fragments. He showered down arrows, like a cloud pouring down rain. There wasn't a stretch of two fingers on his[229] body that was not pierced. In a short while, he seemed to be like a porcupine with its quills erect. In that encounter, he was enveloped with a storm of

arrows and we could not see his horses, his chariot, his standard, or even Ghatotkacha. He then used his own weapons to destroy Karna's divine weapon. The one who knew about maya resorted to fighting with maya in the battle with the son of the suta. Showing his dexterity, he used maya to fight with Karna. Invisible in the sky, he brought down a net of arrows. O supreme among the Kuru lineage! Bhimasena's son was great in the use of maya and resorted to maya. O descendant of the Bharata lineage! Using his great maya, he caused confusion. Using maya, he assumed many inauspicious faces with distorted mouths and these devoured the divine weapons of the son of the suta. In that battle, the one with the gigantic form again seemed to be shattered into a hundred fragments. He was seen to lie down, deprived of his life and deprived of his endeavour. On thinking that he had been slain, the bulls among the Kurus roared in delight. However, he was then seen in all the directions, assuming new bodies. He again assumed a giant form, with one hundred heads and one hundred stomachs. The mighty-armed one looked like Mount Mainaka. However, the rakshasa again assumed a form that was as small as a finger. He rose up, like the waves of the ocean. He executed diagonal motions. He seemed to shatter the earth and immerse himself in the waters. He became invisible and was then seen in a different place. He descended from his chariot, decorated in gold, and again ascended it. Covered in maya, the armoured one was seen on earth, in the sky and in all the directions.

'"O lord of the earth! He fearlessly approached Karna's chariot, earrings adorning his face and waving around, and spoke these words to the son of the suta. 'O son of a suta! Wait. With your life, you will not be able to go away from me. On this field of battle today, I will destroy all the affection that you have for fighting.' Having spoken these words, the rakshasa, whose eyes were coppery red with anger and whose valour was cruel, rose up into the sky and laughed loudly. He struck Karna, like a lion striking a king of elephants. He showered down arrows on Karna, bull among rathas, like a cloud pouring down rain. These arrows were as long as a chariot's axle, and Ghatotkacha showered them down. But Karna destroyed this from a distance. O bull among the Bharata lineage! On seeing that his maya had been destroyed by Karna, Ghatotkacha used his maya and disappeared again. He became a lofty mountain with many peaks full of trees. From that, a large stream of lances, spears, swords and clubs issued forth like water. On seeing that mountain, which was like a mass of collyrium and from which many kinds of fierce weapons showered down, Karna was not agitated. He seemed to smile as he invoked a divine weapon. Because of that weapon, that large mountain was flung away and destroyed. He[230] became a blue cloud in the sky, with Indra's weapon[231] in it. He showered down fierce stones on the son of a suta. However, Karna Vaikartana Vrisha,[232] supreme among those who have knowledge of all weapons, affixed a vayavya weapon and destroyed that dark cloud. Using a large number of arrows, Karna scattered it in all the directions. O great king! He destroyed the weapon

that had been used by Ghatotkacha. In that battle, Bhimasena's immensely strong son laughed. He used his great maya against maharatha Karna. Ghatotkacha, supreme among rathas, again advanced towards him on a chariot. He was not frightened and was surrounded by many rakshasas. They were like lions and tigers and like crazy elephants in their valour. Some were astride elephants, others were astride chariots. And there were others who were on the backs of horses. They wielded many kinds of terrible weapons. They were adorned with diverse armour and ornaments. Those cruel ones surrounded Ghatotkacha, like the Maruts around Vasava.

'"On seeing this, Karna, the great archer, began to fight with the rakshasa. Ghatotkacha pierced Karna with five swift arrows. He roared loudly and terrified all the kings. Ghatotkacha again used an anjalika arrow and quickly severed the bow in Karna's hand, with many large arrows still affixed to it. Karna picked up another firm and large bow, capable of bearing a burden. It was as large as Indra's weapon[233] and he drew it back powerfully. O great king! Karna shot gold-tufted arrows that were capable of killing the enemy towards the rakshasas who were in the sky. The rakshasas were broad in the chest and those arrows shattered their herd. It was as if a herd of wild elephants were being oppressed by a lion. The rakshasas were destroyed by those arrows of the lord, together with their horses, charioteers and elephants. The illustrious one consumed them, like the fire consumes all beings at the time of the destruction of a yuga. Having killed the rakshasa soldiers, the son of a suta was resplendent. It was like the city of Tripura, being burnt in earlier times in the sky, by the god Maheshvara.

'"O venerable one! O king! Among the thousands of kings on the side of the Pandaveyas, there was not a single one who was capable of glancing at him. O king! The sole exception was the immensely strong Ghatotkacha, Indra among the rakshasas. He possessed terrible valour and strength. Enraged, he looked like Vaivasvata.[234] Fire was generated from his angry eyes. O king! They were like flaming drops of oil in giant torches. He struck one palm with another palm. He gnashed his lower lips. He ascended his chariot, generated again through maya. It was yoked to mounts that were actually asses. But they looked like elephants and had the faces of pishachas. He angrily instructed his charioteer, 'Take me to the son of a suta.' The supreme of rathas advanced on a chariot that was terrible in form. O lord of the earth! There was again a duel with the son of a suta. The rakshasa was again enraged. He hurled a vajra towards the son of a suta. That vajra was extremely terrible and possessed eight wheels. It had been constructed by Rudra. As it descended, Karna placed his bow on his chariot and seized it. He hurled it back. But he[235] descended from his chariot. That immensely radiant weapon reduced his[236] chariot to ashes, with his horses, charioteer and standard. It then shattered the earth and entered, astounding the gods who were there. Karna had descended and had seized the great vajra, which had been created by a god. All the

beings and gods applauded this. Having performed this deed in the battle, Karna again ascended his chariot. The son of a suta, the scorcher of enemies, released iron arrows. O granter of honours! I do not think that there is anyone among all the beings who can perform the terrible deed accomplished by Karna in the battle there. He[237] was struck by those iron arrows, which were like rain pouring down on a mountain. He possessed the form of a city of the gandharvas and disappeared again. He was a scorcher of enemies and was great in the use of maya. Using his maya and his dexterity, he destroyed all those divine weapons. The weapons were destroyed by the maya of the rakshasa. However, without any fear, Karna continued to fight with the rakshasa.

'"O great king! Bhimasena's immensely strong son became angry. He divided himself into many different forms and frightened the kings. Lions, tigers and hyenas arrived on the field of battle. There were snakes with fire in their tongues. There were birds with iron beaks. He[238] was himself struck with the sharp arrows released by Karna. As large as a king of mountains, he disappeared from the spot. The rakshasas, pishachas, yatudhanas, leopards and wolves advanced from all the directions, wishing to devour Karna. They uttered fierce howls, so as to terrify him. They wielded many terrible weapons. Karna pierced each of them with swift arrows that drank up their blood. He used a divine weapon to destroy the maya of the rakshasa. He killed his horses with straight-tufted arrows. While the rakshasa looked on, they were shattered and their limbs were mangled. Their backs were broken by the arrows and they fell down on the ground. When the maya was destroyed, Hidimba's son told Karna Vaikartana, 'I will bring about your death soon.' Having said this, he disappeared."'

CHAPTER 1128(151)

'Sanjaya said, "When that battle between Karna and the rakshasa was going on, the valiant Alayudha, Indra among the rakshasas, advanced. With a large army, he approached Suyodhana. He was surrounded by thousands of rakshasas with distorted forms. They had many different forms. The brave one remembered his earlier enmity. Baka, his valiant relative who ate brahmanas, had been killed. So had the immensely energetic Kirmira, and his friend, Hidimba. He had waited for a long time, remembering this earlier enmity. Knowing that a fight was raging in the night, he wished to kill Bhima.[239] He was as crazy as an elephant and as angry as a serpent. Desiring to fight, he spoke these words to Duryodhana. 'O great king! Know that the rakshasas Hidimba, Baka and Kirmira were killed by Bhima. They were my relatives. He touched the maiden Hidimba in earlier times, disregarding us and all the other rakshasas. O king! I am here to kill him and his followers, with the horses, chariots and elephants. I have arrived so that I can myself kill Hidimba's son and all his advisers. I will kill all the sons of Kunti, with Vasudeva at the forefront, and devour them, with all their followers. Restrain all your soldiers. We will fight with the Pandavas.' On hearing his words, Duryodhana was

delighted. Surrounded by his brothers, he showed him honours and spoke these words. ‘We will fight with the enemy, with you and your followers at the forefront. With the enmity in their minds, my soldiers cannot remain neutral.’ The bull among the rakshasas told the king that this was acceptable.

‘“With those eaters of human flesh, he advanced against Bhima. His body blazed and he was on a chariot that was as radiant as the sun. O Indra among kings! It was like that of Ghatotkacha.[240] It possessed a roar that was its equal and it was decorated with many gates. That giant chariot was as broad as a nalva and it was covered with bear skins. The horses were as swift as his.[241] They had the forms of elephants and the voices of asses. Their sizes were gigantic and one hundred of them were yoked. They fed on flesh and blood. The roar of the chariot was like his[242] and it was like the rumbling of a giant cloud. The giant bow was like his. It was firm and more powerful. The arrows were like his, as long as axles. They were gold-tufted and sharpened on stone. The mighty-armed one was just as brave as Ghatotkacha. The blazing standard was like his, like the fire and the sun, and was protected by jackals and wild crows. In form, he was more handsome than Ghatotkacha and his anxious face was brilliant. His armlets blazed. His crown and garlands also blazed. He had a headdress and had girded his sword. He had clubs, catapults, maces, ploughs and bows and arrows. His skin was like that of an elephant. The chariot was as radiant as the fire, as he drove away the army of the Pandavas. He was resplendent in that battle and whirled around, like a cloud tinged with lightning in the sky. There were the foremost of kings, brave warriors among the Pandavas. They were immensely strong and possessed armour and shields. O king! When he arrived, they cheerfully fought with him in every direction.”’

CHAPTER 1129(152)

‘Sanjaya said, “On seeing that the performer of terrible deeds had arrived to fight, all the Kurus were filled with delight. Your sons, with Duryodhana at the forefront, were like those who did not have rafts and desired to cross the ocean, but had now obtained rafts. The kings thought that they had been born again. They welcomed and worshipped Alayudha, Indra among the rakshasas. While the battle between humans raged on, there was a fearful battle between Karna and the rakshasa.[243] It was terrible to watch. The Panchalas and the kings smiled as they watched it. O king! In that fashion, those on your side wandered around here and there. On witnessing the feats of Hidimba’s son in the field of battle, they were frightened. Drona, Drona’s son, Kripa and the others uttered wails of lamentation. All of them were routed and everyone there became senseless. O great king! Your soldiers gave up all hope of Karna remaining alive. On seeing that Karna was confronting the ultimate calamity, Duryodhana summoned Alayudha, Indra among the rakshasas, and spoke these words to him. ‘Vaikartana Karna

is engaged with Hidimba's son. He is performing great deeds in the battle, deserving of someone like him. But behold. Those brave kings are being killed by Bhimasena's son. They are being struck by many weapons and are like trees struck by a tusker. In the midst of the kings, let this be your share in the battle.[244] O brave one! You have my permission to exhibit your valour and destroy him. O destroyer of enemies! Earlier, this wicked Ghatotkacha used his powers of maya and afflicted Vaikartana Karna.' Having been thus addressed by the king, the rakshasa, whose valour was fierce, agreed and attacked the mighty-armed Ghatotkacha.

'"O lord! Bhimasena's son abandoned Karna. As his enemy[245] advanced, he crushed him with arrows. There was a battle between those two enraged Indras among the rakshasas. They were like two crazy elephants fighting in the forest, desiring the same she-elephant. Having been freed from the rakshasa, Karna, supreme among rathas, attacked Bhimasena on a chariot that was as radiant as the sun. On seeing that Ghatotkacha was being consumed in the battle with Alayudha, like the leader of a herd of cattle when engaged with a lion, Bhima, supreme among strikers, disregarded the advancing one.[246]

'"O lord! On seeing that he was advancing, Alayudha abandoned Ghatotkacha and challenged Bhimasena. O lord! Bhima, the destroyer of rakshasas, advanced impetuously and countered the Indra among rakshasas and his followers with a shower of arrows. O king! Alayudha, the scorcher of enemies, repeatedly showered down swift arrows that had been sharpened on stone on Kounteya. All the other rakshasas also attacked Bhimasena. Wishing to ensure the victory of your sons, they wielded many terrible weapons. The immensely strong Bhimasena was afflicted by those strong ones. He pierced each of them with five sharp arrows. Those rakshasas, born from the wombs of asses, were slaughtered by Bhima. They wailed loudly in lamentation and fled in the ten directions. On seeing that his followers had been terrorized by Bhima, the immensely strong rakshasa attacked with great force and covered him with arrows. In that encounter, Bhimsena used sharp arrows that were pointed at the tip against the rakshasa. Alayudha severed some of the arrows that were shot by Bhima in the battle. In the encounter, he quickly received some of the others.[247] On seeing this, Bhima, whose valour was terrible, powerfully hurled a club at the Indra among the rakshasas. Its descent was like that of the thunder. The club descended powerfully, like a flaming fire. Having struck the club down with a club, he[248] advanced towards Bhima. Kounteya countered the Indra among rakshasas with a shower of arrows. Using his own sharp arrows, the rakshasa rendered all of them unsuccessful. Instructed by the Indra among the rakshasas, all the rakshasa soldiers, terrible in form, returned and began to kill the rathas and the elephants. Severely afflicted by the rakshasas, the Panchalas, the Srinjayas, the horses and the supreme elephants could not find any peace there.

'"On seeing that this extremely terrible encounter was going on in the great battle, the best of men[249] spoke these words to Dhananjaya. 'Behold. The mighty-armed Bhima has come under the grasp of the Indra among the rakshasas. O Pandava! Do not reflect. Follow in his footsteps. The maharathas Dhrishtadyumna, Shikhandi, Yudhamanyu, Uttamouja and Droupadi's sons will go and fight with Karna. O Pandava! On your instructions, let Nakula, Sahadeva and the valiant Yuyudhana kill all the other rakshasas. O mighty-armed one! As for you, counter this army of Drona's that is in front of us. O tiger among men! Counter the grave danger that has arisen before us now.' Having been addressed by Krishna, those maharathas followed the instructions and advanced against Vaikartana Karna and the other rakshasas in the battle.

'"The powerful Indra among the rakshasas drew his bow all the way back and released arrows that were like venomous serpents, using these to sever Bhima's bow. O descendant of the Bharata lineage! While Bhimasena looked on, in that encounter, the immensely strong one used sharp arrows to kill his horses and charioteer. With his horses slain and with his charioteer killed, he descended from his chariot. He roared and hurled a terrible and heavy club towards him.[250] The mighty club descended with a terrible noise. However, the rakshasa roared and destroyed it with his own terrible club. On seeing that terrible and fearful deed performed by the Indra among the rakshasas, Bhimasena was delighted. He quickly seized another supreme club. There was a tumultuous battle between the man and the rakshasa. As the clubs descended, the earth trembled severely with that force. They cast aside their clubs and again clashed against each other. They struck each other with their fists, with a sound like that of the thunder. Extremely intolerant, they struck each other with the wheels of chariots, yokes, axles, bumpers and seats. They clashed against each other and blood flowed from their wounds. They repeatedly attacked each other, like crazy and giant elephants. Hrishikesha was engaged in the welfare of the Pandavas. On seeing this, he instructed Hidimba's son to protect Bhimasena."'

CHAPTER 1130(153)

'Sanjaya said, "In that battle, on seeing that Bhima was within the grasp of the rakshasa, Vasudeva spoke these words to Ghatotkacha. 'O mighty-armed one! O immensely radiant one! Behold. Bhima is being devoured by the rakshasa, while all the soldiers are looking on. Abandon Karna. O mighty-armed one! Quickly kill Alayaudha, Indra among the rakshasas. Kill Karna later.' Hearing Varshneya's words, the valiant one abandoned Karna. Ghatotkacha started to fight with the Indra among rakhasas, Baka's brother. In the night, there was an extremely tumultuous battle between the rakshasas. Alayudha's warriors were rakshasas, terrible in form. Those brave ones grasped their bows and arrows and descended with force. As they advanced with their weapons, maharatha Yuyudhana, Nakula and Sahadeva cut them down with sharp

arrows. O king! In that encounter, Kiriti Bibhatsu shot arrows in all directions and uprooted all the bulls among the kshatriyas. O king! In that encounter, Karna drove away many kings—Dhrishtadyumna, Shikhandi and other Panchala maharathas. On seeing that they were being killed, Bhima, terrible in valour, quickly advanced against Karna in that battle, showering arrows. Having killed the rakshasas, Nakula, Sahadeva and maharatha Satyaki also went to the spot where the son of a suta was. They fought with Karna, and the Panchalas with Drona.

'"Alayudha struck Ghatotkacha, the scorcher of enemies, on the head with a large club. Having been thus struck, Bhimasena's immensely strong son seemed to lose his senses somewhat. Having regained his senses, in that battle, the valiant one hurled a club that was like the flaming fire. It was decorated with a hundred bells. It was decorated with gold. Released with great force by the one whose deeds were terrible, it crushed the horses, charioteer and chariot [251] that made a large noise. Resorting to maya, the rakshasa quickly leapt down from the chariot, whose horses, charioteer, axle and yoke had been destroyed and shattered, not to speak of the chariot itself. He used maya and showered down copious quantities of blood. The sky seemed to be covered with dark clouds that were tinged with lightning. There was the sound of thunder and lightning. In that great battle, there were loud sounds of slapping and this caused fright. On seeing the maya created by the rakshasa, the rakshasa who was Hidimba's son rose up and destroyed the maya with his own maya. On seeing that the maya was destroyed by maya, the one who used maya showered down an extremely heavy downpour of stones on Ghatotkacha. The valiant one[252] dispelled that terrible shower of stones with a shower of arrows in all the directions and it was wonderful. They showered down many weapons on each other—iron clubs, spears, maces, bludgeons, mallets, tridents, swords, spikes, javelins, kampanas, iron arrows, sharp broad-headed arrows, arrows, chakras, battleaxes, slabs of stone,[253] catapults, the horns of cattle and *ulukhalas*.[254] They uprooted the large branches of many kinds of trees and struck each other with these—*shami*, *pilu*, *karira*, *shamyaki*, *ingudi*, *badari*, flowering *kovidara*, palasha, *arimeda*, *plaksha*, *nyogradha* and *pippala*.[255] They used many kinds of mountain peaks, decorated with diverse kinds of minerals. There was a mighty sound, like the clapping of thunder. O king! The terrible battle between Bhima's son and Alayudha was like that between Hari and Indra and like that between Vali and Sugriva in ancient times. O king! They fought with many different kinds of terrible weapons, such as arrows. They grasped sharp swords and struck each other with these. Those extremely strong ones advanced and seized each other by the hair. O lord of men! Their bodies were wounded and began to excrete sweat. Blood trickled down from the giant forms and it was as if it was raining down on mountains. Hidimba's son advanced with great force. He picked up the rakshasa and flung him down with great strength, severing the large head. That head,

decorated with earrings, was severed. The extremely strong one let out a mighty roar.

'"On seeing that Baka's relative, the scorcher of enemies with a giant body, had been slain, the Panchalas and the Pandavas roared like lions. Thousands of battle drums and tens of thousands of conch shells were sounded by the Pandaveyas, signifying that the rakshasa had been brought down. That night, with signs of their victory, became extremely resplendent. The garlands of lamps were as beautiful as lightning. Bhimasena's immensely strong son took Alayudha's head and flung it down before Duryodhana, who was bereft of his senses. King Duryodhana saw that Alayudha had been killed. O descendant of the Bharata lineage! Together with his soldiers, he became extremely anxious. Remembering his earlier enmity, he[256] had come to him on his own, promising to fight and kill Bhimasena in the battle. The king had thought that his[257] death was certain and that he and his brothers would live for a long time. Having seen that he[258] had been killed by Bhimasena's son, he thought that Bhimasena's pledge[259] had already been fulfilled."'

CHAPTER 1131(154)

'Sanjaya said, "Having killed Alayudha, the rakshasa Ghatokacha was delighted. He stood at the forefront of the army and roared in many ways. On hearing those tumultuous sounds, the elephants trembled. O great king! Those on your side were overcome by terrible fear. On seeing that Bhimasena's immensely strong son was engaged with Alayudha, the mighty-armed Karna had attacked the Panchalas. He drew his firm bow all the way back and releasing arrows with drooping tufts, pierced Dhrishtadyumna and Shikhandi with ten arrows each. The supreme among rathas used other iron arrows and made Yudhamanyu, Uttamouja and Satyaki tremble. O lord of men! Both on the left and on the right, all their bows could be seen, drawn into circles as they fought. There was the twang of bowstrings, the slapping of palms and the clatter of chariot wheels. During the night, these sounds were tumultuous, like that of clouds at the end of the summer. O king! The battle was beautiful, as if between clouds. The twang of bowstrings and the clatter of wheels were the roar. The bows were drawn into circles. The standards were like peaks. The torrent of arrows was like rain. Vaikartana was like a mountain that did not tremble. He had the essence of a large mountain. O Indra among men! In that battle, the scorcher of a large number of enemies repulsed that hail of arrows and it was wonderful. His sharp arrows were gold-tufted and colourful. They possessed the force of thunder. In that encounter, the great-souled one struck the enemy. Vaikartana was engaged in ensuring the welfare of your sons. The standards of some were brought down. The bodies of others were mangled by the arrows. Some lost their charioteers. Others lost their horses. Achieving this quickly, Vaikartana was resplendent. In that battle, many were severely afflicted and went and joined Yudhishthira's army.

'"On seeing that they were shattered and routed, Ghatotkacha became angry. He ascended a supreme chariot that was decorated with gold and gems and roared like a lion. Approaching Vaikartana Karna, he pierced him with arrows that were like the vajra. They covered the sky with showers of hollow arrows, iron arrows, arrows sharpened on stone, hollow arrows, arrows with long shafts, vatsadantas, arrows with heads like the ears of boars or the horns of bulls and kshurapras and roared. That storm of arrows covered the sky in the battle and traversing diagonally, made it look beautiful. They were gold-tufted and flamed like the fire. It was as if the sky was covered with diverse flowers. Their power was equal and they struck each other with supreme weapons. In that battle, no one could discern that either of those brave ones was superior to the other. That encounter between the sons of the sun god and Bhima was wonderful in form. Many terrible weapons were showered down. It was as if Rahu was tormenting the sun in the sky. O king! Ghatotkacha saw that he could not get the better of Karna. The supreme among those who have knowledge of weapons then invoked a terrible weapon. With that weapon, the rakshasa first killed Karna's horses and then the charioteer. Next, Hidimba's son quickly disappeared."

'Dhritarashtra asked, "When the rakshasa, who fought in devious ways, disappeared, what did those on my side think? O Sanjaya! Tell me this."

'Sanjaya replied, "On seeing that the rakshasa had disappeared, all the Kurus loudly exclaimed, 'The rakshasa fights in devious ways. He will show himself and kill Karna in the battle.' Karna was a wonderfully dexterous warrior. He covered all the directions with his net of arrows. The sky became dark because of those arrows and all the creatures were rendered invisible. The son of a suta exhibited his dexterity and no one could discern when he affixed an arrow, when he aimed it, when he released it and when he touched the quiver with his fingers. The entire sky was covered by those arrows. From the sky, the rakshasa resorted to a terrible and fierce maya. We saw what looked like red clouds in the sky. They blazed, like the fierce flames of a fire. O Indra among Kouravas! Lightning issued from these and so did blazing meteors. Loud and fierce roars issued forth, like the sound of a thousand drums being beaten. Gold-tufted arrows rained down. There were javelins, spears, clubs, other weapons, battleaxes, swords washed in oil, axes that blazed at the edges, spikes, sparkling clubs that were girded with iron, colourful bludgeons, lances that were sharp at the tip, heavy maces decorated with gold and bound in cloth and shataghnis. They showered down in every direction. Thousands of giant boulders fell down there, with thunder and lightning. There were hundreds of razor-sharp chakras. They manifested themselves, blazing like the fire. There were spears, rocks, battleaxes, javelins, vajras and extremely terrible bolts of thunder. That large and blazing shower descended. With his storm of arrows, Karna could not destroy these. Horses were struck by the arrows and fell down. Elephants were struck by the vajras and fell down. Maharathas were struck by the rocks

and fell down, shrieking loudly. Using that extremely terrible shower of weapons in every direction, Ghatotkacha caused destruction. Duryodhana's army was distressed and could be seen to roam around. As they wandered around, there were sounds of lamentation. They were being destroyed and were miserable. Because they were noble, the foremost among the brave ones did not run away.[260] Nor were they distressed. However, that shower created by the rakshasa was extremely fierce and terrible. The large weapons descended. On seeing that the large army was being destroyed, a great fear arose in the hearts of your sons. Hundreds of jackals howled in extremely fierce tones. Their tongues seemed to blaze with fire. O Indra among kings! On seeing that the large numbers of rakshasas were yelling, the warriors were extremely pained. Their[261] tongues and faces flamed. Their teeth were sharp. They were fierce. Their bodies were like mountains. They were in the sky, with lances in their hands. They looked like clouds that showered down rain. They[262] were killed by the arrows, lances, spears, fierce clubs, flaming maces, vajras, tridents, thunder, chakras and shataghnis. They were crushed and fell down. On the soldiers of your son, they[263] showered down long shafts, catapults, boulders, shataghnis and pillars made out of black iron and tied in cloth. It was terrible and they[264] were overcome by lassitude. Their weapons were flung away. Their heads were severed. Their limbs were mangled and the brave ones began to fall down. The horses, elephants and horses[265] were shattered and routed. The chariots were shattered by the boulders. Terrible in form, the *yatudhanas*[266] released a great shower and they were created by Ghatotkacha, through the use of maya. Those who sought refuge and those who were frightened were not spared. That terrible destruction was caused by destiny and the brave ones among the Kurus were crushed. The kshatriyas were destroyed. They were shattered and violently driven away. All the Kouravas wailed. As they fled, the Kurus exclaimed, 'For the sake of the Pandavas, Indra and the gods are killing us.' The Bharatas were thus submerged and none of them could find a refuge. During that tumult and the carnage and destruction of the Kuru soldiers, it was impossible to distinguish between the different divisions and differentiate between who was a Kuru and who was not. That cruel destruction was terrible. All the directions seemed to be empty. O king! We could only see Karna there, submerged in that shower of weapons.

'"He covered the sky with his arrows and sought to counter the divine maya with which the rakshasa fought. He was modest and accomplished extremely difficult and noble deeds. The son of a suta was not confounded in that battle. O king! All the frightened Saindhavas and Bahlikas looked towards Karna. He was not confounded in that battle and they worshipped him, while witnessing the rakshasa's victory. He[267] created a shataghni with wheels and hurling it, killed his[268] four horses at the same

time. They lost their lives and sank down on their knees. They lost their teeth, eyes and tongues. With the horses killed, he[269] leapt down from the chariot and saw that the Kurus were being driven away. His divine weapon had been destroyed by the maya. He began to think about what should be the appropriate course of action. All the Kurus saw Karna and the terrible maya. They said, 'O Karna! Quickly kill the rakshasa now with your spear.[270] The Kurus and the sons of Dhritarashtra are being destroyed. What can Bhima and Arjuna possibly do to us? Kill the rakshasa who is destroying us in the night. We will be able to fight with the Parthas in the battle only if we escape from this terrible encounter. Therefore, kill the rakshasa, terrible in form, with the spear that Vasava has given you. O Karna! All the Kouravas are like Indra. Let these warriors not be destroyed in the night.' O king! He saw that the army was being destroyed by the rakshasa in the night. He heard the loud lamentations of the Kouravas.

'"Karna made up his mind to use the spear. Unable to bear the assaults made in the battle, he was like an angry and intolerant lion. That supreme spear was always victorious and he decided to use it to kill him.[271] O king! He had preserved it for many years, worshipping it for the sake of Phalguna. Shakra had given that supreme spear to Karna in exchange for the earrings. That spear was resplendent and flaming. It was tied with ropes and in the night, looked like Death. Flaming like a meteor, it was like Death's sister. Vaikartana released it towards the rakshasa. That flaming weapon was released from the arm of the son of a suta. It was supreme and was capable of destroying the body of every enemy. O king! On seeing it, the rakshasa was frightened. He fled, assuming a body that was as large as the foothills of the Vindhya mountains. O Indra among kings! On seeing that spear in Karna's hands, all the beings in the sky roared loudly. O king! Turbulent winds began to blow. Bolts of thunder began to strike. Blazing away, it reduced the rakshasa's maya to ashes and severely penetrated his heart. Then it blazed and ascended up in the night, entering among the nakshatras.

'"The brave rakshasa had fought in many colourful ways, using the weapons of gods, humans and rakshasas. His life was robbed by Shakra's spear and uttering many fierce yells, he fell down. This was yet another wonderful and extraordinary deed that he performed for the destruction of the enemy. At that time, his heart was shattered by the spear. O king! He was as beautiful as a mountain or a cloud. The Indra among rakshasas fell down from the sky, devoid of life. With his body shattered, he fell down on the ground. As he fell down dead, Ghatotkacha made his body assume a gigantic form. With that fierce form, Bhimasena's son, the performer of terrible deeds, performed another terrible deed. He fell down on one part of your army and fiercely crushed the Kouravas. A loud uproar arose, mixed with the sounds of drums, conch shells, kettledrums and cymbals, and roars like lions'. With the maya destroyed and the rakshasa killed, the Kouraveyas were delighted and roared in joy. Karna was honoured

by the Kurus, just as Shakra was by the Maruts, after the slaying of Vritra. He[272] ascended your son's chariot and cheerfully entered the army.'"

Section Seventy-One

Drona-Vadha Parva

This parva has 692 shlokas and eleven chapters.

Chapter 1132(155): 30 shlokas
Chapter 1133(156): 33 shlokas
Chapter 1134(157): 44 shlokas
Chapter 1135(158): 62 shlokas
Chapter 1136(159): 50 shlokas
Chapter 1137(160): 37 shlokas
Chapter 1138(161): 51 shlokas
Chapter 1139(162): 52 shlokas
Chapter 1140(163): 49 shlokas
Chapter 1141(164): 159 shlokas
Chapter 1142(165): 125 shlokas

This section is named after the death or killing of Drona. The fight continues in the night and day dawns on the fifteenth day of the war. Drona kills three of Drupada's grandsons and Drupada and Virata. He causes great destruction. Bhima kills an elephant named Ashvatthama and Bhima and Yudhishthira tell Drona that Ashvatthama has been killed. When Drona casts aside his weapons, he is killed by Dhrishtadyumna and Ashvatthama is told the news.

CHAPTER 1132(155)

'Sanjaya said, "On seeing that Hidimba's son had been killed, like a shattered mountain, all the Pandavas were distressed in their minds and their eyes were full of tears. However, Vasudeva was overcome with great delight. O descendant of the Bharata lineage! He roared like a lion and this pained them. He roared loudly and embraced Phalguna. Roaring loudly, he tied the horses. He danced in joy, like a tree stirred by the wind. Having embraced Partha yet again, he slapped his arms against his breast. Achyuta climbed onto the chariot and let out a fierce yell. O king! On discerning that the immensely strong Vasudeva was in a delighted frame of mind, Arjuna was miserable and spoke to him. 'O Madhusudana! At this time of death today, you are extremely happy. The death of Hidimba's son is a time for great sorrow. On seeing that Ghatotkacha has been killed, the soldiers are retreating. Since Hidimba's son has been brought down, we are also extremely anxious. O Janardana! There must be a grave reason behind your delight now. O supreme among the ones who are truthful! I am asking you. Tell me the truth. O scorcher of enemies! If it is not a secret, you should tell me. O Madhusudana! Tell me why your calm has been disturbed so much today. This is like the ocean drying up, or Mount Meru moving. O Janardana! I think that this act of yours shows levity.'

'"Vasudeva replied, 'O Dhananjaya! I am overcome by great delight. Listen to me. I will tell you what will bring supreme satisfaction to your mind. O immensely radiant

one! Because of Ghatotkacha, the spear has been used up. O Dhananjaya! Therefore, know that Karna has already been slain. Had Karna possessed the spear in his hand, no man in the world would have been able to stand before him. He would have been stationed like Kartikeya in the battle. It is through good fortune that his armour has gone. It is through good fortune that his earrings have been robbed. It is through good fortune that the invincible spear has been used up on Ghatotkacha. Had he possessed the armour and had he possessed the earrings, the powerful Karna would have been able to defeat everyone in the three worlds, even the immortals. Vasava, Kubera, Varuna, lord of the waters, and Yama would not have ventured against Karna in an encounter. Had that bull among men possessed those, you with your Gandiva and I with my *sudarshana chakra* would not have had the capacity to defeat him in a battle. It is for your welfare that Shakra used delusion to rob him of his earrings. The conqueror of enemy cities was also robbed of his armour. It is because he sliced off the armour and the sparkling earrings and gave them to Shakra that Karna came to be known as Vaikartana.[1] Karna is now like an angry snake, whose energy has been sapped through mantras. Therefore, Karna is now like a fire whose flames have been pacified. O mighty-armed one! Karna obtained a spear from the great-souled Vasava, the one that has now been used against Ghatotkacha. This was obtained in exchange for the earrings and the celestial armour. Since the time he obtained it, Vrisha has always thought that you have been killed in the battle. O unblemished one! O tiger among men! However, though that spear has now gone, I swear to you truthfully that he is incapable of being killed by anyone other than you. He is devoted to brahmanas. He is truthful. He has engaged in austerities. He is devoted to his vows. He is compassionate towards his enemies. It is for these reasons that Karna is known as Vrisha.[2] He is terrible in battle. He is mighty-armed. His bow is always raised. He is like a lion in the forest, crushing the leaders of crazy herds of elephants. In the field of battle, he crushes tigers among the rathas. He is like the sun when it has attained midday and no one is capable of looking at him. O tiger among men! He has fought with all the foremost and great-souled ones on your side. His nets of arrows are like the thousand rays of the autumn sun. His incessant shower of arrows is like rain from the clouds, at the end of summer. Karna is like a cloud with divine weapons, showering down rain. However, having been deprived today of what was given to him by Shakra, he has become human. There is now an opportunity to kill him, one that the insolent one has brought about through his own insolence. He will face a hardship when the wheel of his chariot sinks. That is the time to kill him and I will signal the moment to you in advance. Jarasandha, the great-souled king of Chedi, the immensely strong Ekalavya from Nishadha—all of these have been killed through my yoga, for your sake.[3] Later, other Indras among rakshasas have been killed—Hidimba, Kirmira, Baka, the foremost among them, Alayudha, the destroyer of enemy soldiers, and the spirited Ghatotkacha, the performer of fierce deeds.’”

'"Arjuna asked, 'O Janardana! What objective of ours was served and what yoga did you use? How were Jarasandha and the other lords of the earth killed?'

'"Vasudeva replied, 'If Jarasandha, the king of Chedi and the immensely strong Nishadha[4] had not been killed earlier, they would have become terrible now. There is no doubt that Suyodhana would have chosen those supreme among rathas.[5] They have always harboured wicked intentions towards us and would have gone to the side of the Kouravas. All of those great-souled ones were brave, skilled in the use of weapons and firm warriors. They would have protected the army of the son of Dhritarashtra like the immortals. Resorting to the son of a suta, Jarasandha, the king of Chedi and the son of Nishadha, Suyodhana would have been able to conquer the entire earth. O Dhananjaya! They were killed by me through yoga. Listen to it. Without using yoga, they could not have been defeated in a battle, not even by the gods. O Partha! Each of them was separately capable of countering the army of the gods in a battle, even if it were to be protected by the guardians of the world. Jarasandha was angered, incited by Rohini's son.[6] To kill us, he hurled a club that was red at the tip. It was as resplendent as the fire and it divided the sky, like a parting.[7] It was seen to descend, like the vajra released by Shakra. On seeing that the club was descending, Rohini's son wished to counter it and released the weapon known as *sthunakarna*.[8] Countered by the force of that weapon, the club fell down on the ground. It shattered the goddess earth and made the mountains tremble. There was a terrible *rakshasi*[9] named Jara and she possessed great valour. O scorcher of enemies! She united the infant and it came to be known as Jarasandha. Two separate parts were born from the bodies of two separate mothers. Since she united them, he came to be known as Jarasandha. O Partha! That rakshasi was slain by the club and the weapon known as sthunakarna and entered the earth, together with her son and kin. O Dhananjaya! Jarasandha was deprived of the club in the great battle and while you watched, was killed by Bhimasena. O supreme among men! If the powerful Jarasandha had possessed that club in his hand, the gods, together with Indra, would not have been able to kill him in an encounter. O one for whom truth is valour! It is also for your sake that Drona adopted the disguise of a preceptor and severed Nishadha's thumb.[10] With his finger guards, the son of the Nishadha was firm in his valour. He was as resplendent as a second Rama in the forest. O Partha! Had Ekalavya possessed his thumb, the gods and the danavas, with the rakshasas and the serpents, would never have been able to defeat him in a battle. His fist was firm and he could continuously shoot, throughout the day and night. How could a mere human have looked at him? It is for your sake that I killed him in the field of battle. I killed the powerful king of Chedi in your presence. He was capable of conquering all the gods and the asuras in a battle. O tiger among men! I have been born to slay him and also all the others who hate the

gods, with your help, and desiring the welfare of the worlds. Hidimba, Baka and Kirmira have been brought down by Bhimasena. They were the equals of Ravana and destroyed the sacrifices of brahmanas. Similarly, Alayudha, who used maya, was slain by Hidimba's son. And I thought of means to get Hidimba's son killed by Karna's spear. Had he not been killed by Karna's spear in the great battle, I would have had to kill Ghatotkacha, Bhimasena's son, in the future. I did not kill him earlier, because I wanted to ensure your pleasure. This rakshasa hated brahmanas and hated sacrifices. Because he caused the destruction of dharma and because he was evil in his soul, he would have had to be brought down. O unblemished one! I thought of a means through what had been given by Shakra. O Pandava! Those who are the destroyers of dharma, deserve to be killed by me. I have taken a pledge that I will establish dharma. I am always present wherever the brahman, truthfulness, self-control, purity, dharma, humility, prosperity, fortitude and forgiveness exist. You should not have any anxiety about Karna Vaikartana. I will tell you the means so that you can destroy him. In the battle, Suyodhana will also be killed by Vrikodara. O Pandava! I will tell you about the means whereby that death can be ensured. There is a tumultuous uproar that has arisen in the direction of the enemy's army. Your soldiers are fleeing in the ten directions. Having attained their objective, the Kouravas are destroying your army. Drona, supreme among strikers, is scorching our soldiers.'"'

CHAPTER 1134(157)

'Dhritarashtra said, "The son of the suta possessed a spear that could only be used to kill one person. Why did he not forget everyone else and hurl it at Partha? Had he been slain, all the Pandavas and Srinjayas would have been killed too. Had that brave one alone been killed, why should victory in the battle not have been ours? He is great in his vows and does not retreat when he is challenged. The son of the suta should have challenged Phalguna himself. O Sanjaya! Tell me. Why did Vrisha not challenge Phalguna to a duel and kill him with what he had obtained from Shakra? There is no doubt that my son lacks both intelligence and advisers. How can he obtain victory if he is frustrated by the enemy in every way? That spear was a supreme weapon and our victory depended on it. Vasudeva has ensured that the spear was wasted on Ghatotkacha. This is like a powerful person snatching a *bilva* fruit from the hands of someone with a withered arm. In that fashion, because of Ghatotkacha, that infallible spear has been rendered fallible. In a fight between a boar and a dog, when either one dies, the hunter gains.[11] O learned one! Like that, I think that Vasudeva has gained from the battle between Karna and Hidimba's son. Had Ghatokacha slain Karna, it would have been a supreme gain for the Pandavas. And had Vaikartana slain him, it would still have been a gain, because the spear would have been rendered useless. The wisest among wise ones thought in this way about the encounter between Ghatotkacha

and the son of a suta. Though Vasudeva, lion among men, is not fighting in this battle, he is engaged in ensuring the welfare of the Pandavas."

'Sanjaya said, "O king! The slayer of Madhu knew what Karna desired to do. The immensely intelligent Janardana instructed the immensely valorous Ghatotkacha, lord of the rakshasas, to engage in that duel. The intention was to make the infallible weapon useless. O king! All this happened because of your evil policy. O extender of the Kuru lineage! We would certainly have been successful, had not Krishna protected Partha from maharatha Karna. O Dhritarashtra! In the battle, with his horses, standard and chariot, Partha would have fallen down on the ground, but for Janardana, the lord and master of all yoga. O king! He has been protected in many different ways. Protected by Krishna, Partha has advanced against the enemy and obtained victory. It was indeed Krishna who protected Partha from that infallible weapon. Kounteya would have been swiftly destroyed by the spear, like a tree by thunder."

'Dhritarashtra said, "My son is proud of his wisdom. But he quarrels and has evil advisers. He has thus overlooked the means for killing Jaya.[12] O son of Gavalgana! Why did you also forget that objective? O immensely intelligent one! Why did you not remind him about it?"

'Sanjaya replied, "Night after night, this used to be the topic of discussion between Duryodhana, Shakuni, Duhshasana and me. 'O Karna! Tomorrow, abandon all the other soldiers and kill Dhananjaya. We will then enjoy the Pandus and the Panchalas, as if they are our slaves. Or, after Partha has been killed, if Varshneya appoints one of the other sons of Pandu as the warrior, we will bring down Krishna. Krishna is the root of the sons of Pandu. Partha is the trunk. The Parthas[13] are the branches. The Panchalas can be thought of as leaves. Krishna is the refuge of the Pandavas. Krishna is the strength. Krishna is the protector. They are devoted to Krishna, like the stellar bodies to the moon. O son of a suta! Therefore, forget the leaves, branches and trunk. Bring down Krishna, who has always been the root of the Pandava in every way.'[14] O king! Had Dasharha Krishna, the descendant of the Yadava lineage, been slain, there is no doubt that this entire earth would have come under your control. O Indra among kings! Had the great-souled one, loved by the Yadu and Pandava lineages, been killed and made to lie down on the ground, there is no doubt that the earth, with its mountains, oceans and forests, would have come under your control. Every morning, we arose with that resolution about the lord of the thirty gods, the immeasurable Hrishikesha. But at the time of the battle, we forgot about it. Keshava has always protected Kounteya Arjuna. In the battle, that is the reason he didn't allow him to be stationed before the son of the suta. Achyuta stationed other supreme rathas there. O lord! He acted so that the infallible spear might become fallible. The mighty-armed Satyaki, tiger among rathas, for whom truth was his valour, had asked Krishna about maharatha Karna. 'This has been the infinitely valorous Karna's resolution. Why did the son of a suta not use the

spear against Phalguna?'

'"Vasudeva replied, 'Duhshasana, Karna, Shakuni and Saindhava always conversed about this, with Duryodhana at the forefront. "O Karna! O Karna! O great archer! O one who is infinitely valiant in battle! O supreme among victorious ones! This spear should not be used against anyone else, with the exception of maharatha Partha Dhananjaya, Kunti's son. Among them,[15] he is the most illustrious, like Vasava among the gods. If he is killed, all the other Pandavas, together with the Srinjayas, will lose their selves, like the gods without fire."[16] O bull among the Shini lineage! Accordingly, Karna gave his pledge. The thought of killing the wielder of Gandiva was always in Karna's heart. O foremost among warriors! But I confused Radheya. That is the reason he did not release the spear at Pandava, the one with the white horses. O Yuyutsu! It would have brought about Phalguna's death. O supreme among warriors! I could not sleep and there was no happiness in my mind. O bull among the Shini lineage! Then I saw that it had been rendered unsuccessful by Ghatotkacha. Today, I see that Dhananjaya has been rescued from the jaws of death. In a battle, the protection of my father, my mother, you, my brothers and my life is not as important as that of Bibhatsu. O Satvata! If there is anything that is more precious than the kingdom of the three worlds, I do not desire it without Partha Dhananjaya. O Yuyudhana! I am extremely delighted today. I can see that Partha Dhananjaya has returned from the dead. It is because of this that I sent the rakshasa to fight with Karna. No one else was capable of countering Karna during this battle in the night.'"

'Sanjaya said, "This is what Devaki's son told Satyaki then. He has always been engaged in Dhananjaya's welfare and doing that which brings him pleasure."'

CHAPTER 1135(158)

'Dhritarashtra said "O son![17] What Karna, Duryodhana and the others, Shakuni Soubala and especially you have done, is greatly injurious. You have always known that the spear could only kill a single person in the battle. It was incapable of being countered even by the gods, with Vasava. Why did Karna not use it in the battle earlier? O Sanjaya! Why did he not release it at Devaki's son or Phalguna?"

'Sanjaya replied, "O lord of the earth! O best of those in the Kuru lineage! Returning from the battle, all of us used to converse about this in the night. We always said, 'O Karna! O Karna! When it is morning tomorrow, hurl the spear at Keshava or Arjuna.' O king! This was destiny. When it became morning, the intelligence of Karna and the other warriors was destroyed. I think that destiny is supreme. Though he had it in his hands, in the battle, Karna did not use it to kill Partha or Krishna, the son of Devaki. That spear was in his hand, arising like the night of destruction. However, his intelligence was destroyed by destiny and Karna did not release it. O lord! He was confounded by the delusion of destiny and did not use it to kill Krishna, the son of

Devaki, or Partha, the equal of Shakra."

'Dhritarashtra said, "You have been slain through destiny and through Keshava's intelligence. What was given by Vasava has gone, wasted on Ghatotkacha, who was like a blade of grass. Because of this undesirable act, Karna, my sons and all the other kings have been conveyed to Vaivasvata's eternal abode. Tell me about how the battle continued thereafter between the Kurus and the Pandavas, after Hidimba's son had been killed. How did those strikers attack Drona's battle formation? What did the Srinjayas and the Panchalas do in the battle? After the death of Somadatta's son and Saindhava, Drona must have become intolerant and prepared to give up his own life. He must have immersed himself in the army. He must have been like a yawning tiger or Death with a gaping mouth. As Drona advanced, how did the Pandus and Srinjayas counter him? O son! What did Drona's son, Karna and Kripa do in that battle? With Duryodhana at the forefront, how did they protect the preceptor? Savyasachi and Vrikodara wished to kill Bharadvaja's son in that battle. How did those on my side envelop them with arrows? O Sanjaya! Tell me that. After the death of the king of Sindhu and after the death of Ghatotkacha, they must have been intolerant and extremely angry. How did the battle rage during the night?"

'Sanjaya replied, "O king! When the rakshasa Ghatokacha was killed by Karna in the night, the warriors on your side were delighted and roared. They descended with great force and began to slaughter the soldiers.[18] The night was dark and the king[19] was overcome by supreme misery. The mighty-armed one, the scorcher of enemies, spoke to Bhimasena. 'O mighty-armed one! Check the army of Dhritarashtra's son. With the death of Hidimba's son, I have become overcome by great confusion.' Having been instructed, Bhima sat down on his own chariot. The king's face was full of tears and he sighed repeatedly. On witnessing Karna's valour, he was overcome by great lassitude. On seeing that he was distressed, Krishna spoke these words to him. 'O Kounteya! Do not be miserable. This is not deserving of you. O foremost among the Bharata lineage! Like an ordinary man, you should not yield to impotence. O king! Arise and fight. O lord! Bear the heavy burden. If you yield to impotence, there will be an uncertainty about victory.'

'"On hearing Krishna's words, Dharmaraja Yudhisthira wiped his eyes with his hands and spoke these words to Krishna. 'O mighty-armed one! You know that dharma is the supreme objective. The fruits of killing a brahmana devolve on those who do not acknowledge a service. O Janardana! When we were in the forest, Hidimba's great-souled son, though he was but a child, performed many services for us. O Krishna! On learning that Pandava, the one with the white horses, had left in search of weapons, the great archer[20] had come to me in Kamyaka. He lived with us, until Dhananjaya returned. When we journeyed to Gandhamadana, he saved us from many hardships. When Panchali was exhausted, the great-souled one carried her on his back.[21] O lord! For my sake, the great-souled one performed diverse difficult deeds in the battle. O

Janardana! I bear a natural affection towards Sahadeva. But my affection towards Ghatotkacha, Indra among the rakshasas, is twice that. O mighty-armed one! He was devoted to me. I loved him and he loved me. O Varshneya! Because of that, I am tormented by sorrow and overcome with lassitude. O Varshneya! Behold. The soldiers are being driven away by the Kouravas. Behold! Maharatha Drona and Karna are making great efforts in the battle. Behold! In the night, the Pandava soldiers are being crushed. It is as if two crazy elephants are demolishing a large forest of reeds. O Madhava! The Kouravas are showing no regard for the strength of Bhimasena's arms, or the colourful weapons and valour that Partha possesses. On seeing that the rakshasa has been killed in the encounter, Drona, Karna and King Suyodhana are roaring with delight in the battle. O Janardana! When we are alive, and so are you, how could Hidimba's son have encountered his death in the clash with the son of a suta? O Krishna! While all of us looked on, and so did Savyasachi, he[22] blunted us and killed Bhimasena's son, the immensely strong rakshasa. O Krishna! When Abhimanyu was killed in the battle by the evil-souled sons of Dhritarashtra, maharatha Savyasachi wasn't present there. The evil-souled Saindhava barred all of us. Drona and his son became the instruments of that act. The preceptor himself told Karna about the means whereby he[23] might be killed. When he was fighting with the sword, it was he[24] who severed that sword into two. When he was fighting, Kritavarma cruelly and violently killed his horses and his two parshni charioteers. The other great archers brought down Subhadra's son in the battle. O Krishna! O best of the Yadava lineage! It was only for a small reason that the wielder of Gandiva killed Saindhava.[25] This did not bring me pleasure. If Pandava wished to kill the enemy in accordance with what was fair, in my view, he should have killed Drona and Karna first. O bull among the Bharata lineage! Those two are the source of our hardships. Having resorted to those two, Suyodhana has been confident against the enemy in the battle. When Drona and the son of a suta, with his followers, should have been killed, the mighty-armed one killed Saindhava, whose connection was distant. It is certainly my task to chastise the son of a suta. O brave one! Therefore, I will myself kill Karna now. The mighty-armed Bhimasena is engaged with Drona's formation.' Having said this, Yudhishthira advanced, quickly and violently. He stretched his great bow and blew fiercely on his conch shell.

'"Shikhandi quickly followed the king from the rear. He was surrounded by one thousand chariots, three hundred elephants, five thousand horses and three thousand Prabhadrakas. Drums were beaten and the armoured ones blew on their conch shells. The Panchalas and Pandavas advanced, with Yudhishthira at the forefront. The mighty-armed Vasudeva spoke to Dhananjaya. 'Yudhishthira is overcome with anger and is swiftly advancing. He wishes to kill the son of a suta. One should not depend on him for this.' Having said this, Hrishikesha swiftly urged the steeds. The king was already far

ahead and Janardana followed him. He[26] was advancing swiftly, wishing to kill the son of a suta. His resolution was determined by sorrow and he was tormented, as if by a fire. On seeing that Yudhishthira, Dharma's son, was advancing, Vyasa approached and said, 'Though he has clashed against Karna in the battle, it is through good fortune that Phalguna is still alive. He preserved the spear, wishing to kill Savyasachi. O bull among the Bharata lineage! It is good fortune that Jishnu did not engage in a duel with him. Rivalling each other, they would have released all their divine weapons. O Yudhishtira! When his weapons were destroyed in the battle, the son of a suta would certainly have used the spear given by Vasava. O supreme among the Bharata lineage! That would have led to a terrible calamity. O one who grants honours! It is good fortune that the rakshasa has been killed in the battle by the son of a suta. The rakshasa was killed by destiny. What was given by Vasava was only an instrument. O best of the Bharata lineage! Do not be angry. You should not have any sorrow in your mind. O son![27] It is for your sake that the rakshasa has been killed in the battle. O Yudhishthira! This is the end of all beings. O king! O descendant of the Bharata lineage! With your brothers and with all the great-souled kings, fight against the Kouravas in the battle. On the fifth day from now, the earth will be yours.[28] O tiger among men! Always think of dharma. O Pandava! Always practise non-violence, austerities, generosity, forgiveness and truth with supreme cheerfulness. Where there is dharma, victory exists there.' Having said this to Pandava, Vyasa disappeared from the spot."'

CHAPTER 1136(159)

'Sanjaya said, "When Ghatotkacha was killed by the son of a suta in the night, Yudhishthira, Dharma's son, was overcome by sorrow and intolerance. On seeing that your large army had been checked by Bhima, he spoke to Dhrishtadyumna. 'Check the one who was born in a pot.[29] O scorcher of enemies! For Drona's destruction, you have arisen from the fire, with bows and arrows, armour and sword. You should not be frightened. In the battle, attack cheerfully. Let Janamejaya, Shikhandi and Durmukha's son,[30] Yashodhana, happily surround the one who has been born in a pot from all sides. Let Nakula, Sahadeva, Droupadi's sons, the Prabhadrakas, Drupada and Virata, with their sons and brothers, Satyaki, the Kekayas and Dhananjaya powerfully attack Bharadvaja's son, wishing to kill him. Let all the rathas, all the elephants we have and the foot soldiers advance against maharatha Drona.' Having been thus instructed by the great-souled Pandava, all of them forcefully advanced against the one who had been born in a pot, wishing to fight with him. Drona was supreme among the wielders of weapons. When the Pandavas violently advanced, making every effort in the battle, he received them. When the Pandavas angrily attacked, King Duryodhana wished to ensure that Drona remained alive and made efforts to counter them. Though the mounts and

the soldiers were exhausted, a battle commenced between the Pandavas and the Kurus, and they roared at each other.

'"O great king! The maharathas were blind with sleep. They were exhausted from fighting and did not know what efforts they should make in the battle. The *triyama* night was terrible and generated fear.[31] It was destructive of lives and seemed equal to one thousand *yamas*.[32] In particular, those on their side were killed and wounded. Especially when it was midnight, they were blind with sleep. All the kshatriyas lost their enterprise and were distressed in their hearts. Your soldiers, and those of the enemy, no longer possessed any more weapons or arrows. Because they were modest, they passed the time there, following their own dharma. They did not abandon their own divisions. But other people were blind with sleep. They discarded their weapons and lay down. O descendant of the Bharata lineage! Some lay down on the backs of elephants, others on chariots, still others on the backs of horses. Some kings were blind with sleep and lost all sense of movement. In that battle, other warriors seized the chance to send them to Yama's eternal abode. In their sleep and dreaming and unconscious, others killed those on their own side, as well as the enemy. In that great battle, they were blind with sleep and uttered many sounds. They fought in that battle, though their eyes were heavy with sleep. Some moved in that battle, and though blind with sleep, killed each other. O king! In the course of fighting in that terrible darkness, some brave ones killed many on their own side, as well as those on the enemy's side. Because they were overcome by severe sleep in that battle, they could not distinguish.

'"O bull among men! On discerning that this was the state of affairs, Bibhatsu spoke loudly. 'All you, and the mounts, are exhausted and blind with sleep. The soldiers are covered in darkness and a lot of dust. If you so think, let the soldiers desist from fighting. In the field of battle, let them close their eyes for a while. Let them sleep and rest until the moon rises. Then, for the sake of heaven, let the Kurus and Pandavas fight again.' Having heard the words of the one who observed dharma, the soldiers who knew about dharma found this acceptable and loudly spoke to each other.[33] 'O Karna! O Karna! O King Duryodhana! The Pandus have stopped attacking the army. Let us desist.' O descendant of the Bharata lineage! On hearing Phalguna's words, the Pandus ceased to attack your army. The gods, the rishis and even the inferior soldiers were overjoyed and applauded the great-souled one's words. O descendant of the Bharata lineage! Those benevolent words were applauded by all the soldiers. O king! O bull among the Bharata lineage! Those on our side, and on the side of the enemy, began to rest for some time. O descendant of the Bharata lineage! Having obtained some rest and sleep, your soldiers also honoured the brave Arjuna and said, 'The Vedas and all weapons are vested in you. You possess intelligence and valour. O mighty-armed one! O unblemished one! You have dharma and compassion for beings. O Partha! Since we have obtained assurance from you, may you be prosperous. O brave one! May you swiftly obtain all those things that

are dear to your heart.' In this way, maharathas praised that tiger among men. O lord of the earth! They swiftly went to sleep and there was silence. Some were on the backs of horses. Others were on the seats of chariots. Some lay down on the backs of elephants. Others lay down on the ground. The men slept separately, with their weapons, their clubs, their swords, their battleaxes, their lances, their armour and their horses. The elephants possessed trunks like serpents, decorated with dust. They were blind with sleep and cooled the earth with their inhalation and exhalation. As the elephants breathed on the ground, it was beautiful. They looked like scattered mountains, on which, large serpents were breathing. There were horses with golden harnesses, their manes intertwined with their reins. They stamped the level ground with their hooves and made it uneven. O Indra among kings! Everyone there slept, with his mount. Without speaking, the armies slept there and it looked like a wonderful picture drawn by a skilled painter. The kshatriyas were young and adorned in earrings. They had injured each other's limbs through arrows. They slept against the temporal lobes of elephants, as if against the breasts of beautiful women.

'"The moon, the lord of lotuses that bloom in the night,[34] arose and its complexion was as fair as the cheeks of a maiden. It was a delight to the eyes and decorated the direction presided over by the great Indra.[35] In a short while, the illustrious one with the mark of a hare[36] showed his red light. The lord outshone the light of the stellar bodies. The red light yielded to the complexion of gold. Slowly, the great moon's net of rays spread everywhere. The radiance of the moon's rays dispelled the darkness. They slowly covered all the directions, the sky and the earth. In a short while, the world became illuminated. The darkness that could not be described quickly vanished. The world was illuminated by the moon, as if it was day. O king! Some creatures that travel in the night continued to roam, while others ceased. O king! The soldiers were awakened by the rays of the moon. They awoke like a grove of lotuses,[37] when the great day dawns. When the moon arose, it was as if the ocean was agitated. When the moon arose, the armies became like oceans. O lord of the earth! The battle commenced again. Desiring to attain worlds and destroying the world,[38] the people began to kill the enemy."'

CHAPTER 1137(160)

'Sanjaya said, "At that time, Duryodhana was overcome by intolerance. He approached Drona, and wishing to inject joy and energy into him, said, 'In the battle, one should not have shown mercy to the exhausted ones, while they were resting, especially because they are successful in their objective. The enemy was distressed in mind. We showed them mercy only because we wished to bring you pleasure. The Pandavas have now rested and have become stronger. But we are losing energy and strength in every way.

They are protected by you and are prospering. You, in particular, possess all the divine weapons and the brahmastras and all of them are vested in you. I tell you truthfully that the Pandavas, or we, or no other archers in the world, are your equals in fighting. O supreme among brahmanas! You are knowledgeable about all weapons. There is no doubt that, with your divine weapons, you can destroy all the worlds, with the gods, the asuras and the gandharvas. They are especially frightened of you. But you are not angry with them, perhaps because you remember that they were your students. Or perhaps it is my misfortune.' Having been thus incited by your son, Drona became angry.

'"O king! He wrathfully spoke these words to Duryodhana. 'O Duryodhana! Though I am old, in this battle, I am fighting to the utmost of my capacity. All of them do not know about these weapons. But desiring victory, I cannot perform an inferior deed and kill those who are unacquainted with weapons. O Kouravya! But I give you my word and it will not be otherwise. I will do whatever is in your mind, be it good or bad. O king! I tell you truthfully that I will exhibit my valour and take off my armour and weapons only after I have killed all the Panchalas. You think that Kounteya Arjuna was exhausted in the battle. O mighty-armed one! O Kourava! Listen to what I truthfully have to say about his valour. When Savyasachi is enraged in a battle, the gods, the gandharvas, the yakshas and the rakshasas cannot stand before him. In Khandava, he countered the illustrious lord of the gods himself.[39] The great-souled one countered him with a shower of arrows. There were many other yakshas, serpents and daityas, intoxicated of their strength. The Indra among men killed them and all this is known to you. At the time of the expedition with the cattle, the gandharvas, Chitrasena and the others, were vanquished by him.[40] The wielder of the firm bow freed you from bondage. The nivatakavachas were the enemies of the gods and could not be killed by the gods in battle. They were defeated by that brave one. There were thousands of danavas who lived in the city of Hiranyapura. That tiger among men vanquished them.[41] How can humans withstand him? O lord of the earth! You have yourself seen how your entire army made every effort, but was destroyed by the son of Pandu.' O king! While he was thus praising Arjuna, your son was enraged.

'"He again spoke these words to Drona. 'I, Duhshasana, Karna and my maternal uncle, Shakuni, will kill Arjuna in the battle. We will divide the army of the Bharatas into two parts.'[42] Hearing this, Bharadvaja's son laughed, but agreed to what the king had proposed and said, 'My blessings are with you. What kshatriya can slay that undecaying bull among kshatriyas? He is the wielder of Gandiva and blazes in energy. The lord of riches,[43] Indra, Yama, the lord of the waters,[44] the asuras, the serpents and the rakshasas, with their weapons, cannot kill him. O descendant of the Bharata lineage! Such words are only spoken by fools like you. After having encountered Arjuna in a battle, who can safely return home? You yourself are suspicious of everybody. You

are cruel. Your resolution is wicked. You censure even those who speak for your own welfare. Without any delay, for your own sake, advance against Kounteya. You are the one who desires the fight. You have been born in a noble lineage. You are a kshatriya. All these kings have caused no offence. Why are you getting them killed? You are the root of the enmity. Therefore, advance against Arjuna. This maternal uncle of yours is wise and is devoted to the dharma of kshatriyas. O Gandhari's son! He is addicted to deceitful gambling. Let him advance against Arjuna in the battle. He is skilled in playing with the dice. He is crooked, deceitful in gambling and a cheat. Skilled in deceitful gambling, he has often said that he will defeat the Pandavas. Because of your stupidity and delusion, together with Karna, you have often cheerfully said in Dhritarashtra's presence, "O father! I, Karna and my brother, Duhshasana—these three will unite and kill the sons of Pandu in the battle." This was what you boasted, in the hearing of the assemblage in the assembly hall. Accomplish that pledge now and make your words come true. This Pandava, your worst enemy, is stationed in front of you. Follow the dharma of a kshatriya. Death at Jaya's hands would also be praiseworthy. You have given donations. You have pleasured. You have studied. You have obtained the prosperity that you desired. You have been successful. You do not have any debts. You should not be frightened of Pandava.' Having spoken these words in the battle, Drona desisted from fighting the enemy. With the soldiers divided into two, the battle commenced."'

CHAPTER 1138(161)

'Sanjaya said, "O lord of the earth! When three-fourths of the night had passed, the battle again commenced between the delighted Kurus and Pandavas. Dispelling the rays of the moon, the sun was in the front and Aruna became manifest.[45] The sky became coppery red. The soldiers[46] were divided into two. Drona, with Duryodhana at the forefront, advanced against the Vatsas[47] and the Panchalas. On seeing that the Kurus were divided into two, Madhava was delighted and spoke to Arjuna. 'Place this division of the army on your left and the other one on the right.'[48] Dhananjaya acted in accordance with Madhava's words. He placed himself to the left of the great archers, Drona and Karna.[49] Discerning Krishna's intention and on seeing that he[50] was stationed at the front, the destroyer of enemy cities, Bhimasena, approached and spoke these words.

'"Bhimasena said, 'O Arjuna! O Bibhatsu! O Arjuna! Listen to the words that I am telling you. The time for which kshatriya ladies bear sons has now arrived. At this time, you must strive for what is best. If you do not act accordingly, you will perform a cruel deed. You must resort to your valour and pay the debts to truth, prosperity, dharma and fame. O best of warriors! Penetrate this division and keep that one to your left.'"[51]

‘Sanjaya said, “Thus urged by Bhima and Keshava, Savyasachi passed over Karna and Drona and attacked the army from all sides. Bulls among kshatriyas placed themselves at the forefront and were scorched. Those bulls among kshatriyas were brave. They resorted to their valour. But none of them were capable of resisting that raging conflagration. Duryodhana, Karna and Shakuni Soubala showered down storms of arrows on Dhananjaya, Kunti’s son. O Indra among kings! However, he was supreme among those who possessed knowledge of weapons. With his shower of arrows, he countered them and rendered all their weapons unsuccessful. Displaying the dexterity of his hands, Dhananjaya countered all those weapons with his own weapons. He pierced each of them with ten sharp arrows. A dust arose and the shower of arrows was like rain. In that darkness, a great and tumultuous sound arose. The sky, the earth and the directions could no longer be distinguished. Covered in darkness, the soldiers were confused and all of them seemed to be blind. O king! We could no longer distinguish each other, friend or foe. The kings continued to fight, on the basis of guessing. O king! As they clashed against each other, rathas lost their chariots. They were submerged in a mass of hair, armour and arms. Horses were slain. Charioteers were killed. The rathas lost all enterprise. When they were alive, they were seen to be afflicted by fear. Deprived of their lives, horses and their riders were seen to lie down against slain elephants that were like mountains.

‘“Drona abandoned that field of battle and moved towards the northern direction. He was stationed in that battle, like a fire without smoke. O lord of the earth! On seeing him stationed there, in the forefront of the battle, the Pandava soldiers lost their peace of mind and trembled. He dazzled in his resplendence, flaming in his energy. O venerable one! On seeing Drona, they abandoned their weapons and were rendered immobile. He challenged the enemy soldiers, like an elephant with a shattered temple. They lost hope of defeating him, like the danavas against Vasava. Some lost all their initiative. Other spirited ones became angry. Others were astounded. And still others were filled with intolerance. Some kings rubbed one hand against the other. Others lost their senses because of anger and bit their lower lips. Some whirled their weapons. Others slapped their arms. There were others who possessed great energy and were ready to give up their lives. They attacked Drona. In particular, the Panchalas were afflicted by Drona’s arrows. O Indra among kings! Though they were in severe pain, they continued to try in that battle. In that encounter, Virata and Drupada advanced against Drona, as the one who was invincible in battle was roaming around in the field of battle. O lord of the earth! Three of Drupada’s grandsons and the great archers among the Chedis advanced to fight against Drona. With three sharp arrows, Drona robbed the three of Drupada’s grandsons of their lives. Slain, they fell down on the ground. In that encounter, Drona then defeated the Chedis, the Kekayas, the Srinjayas and the Matsyas. Bharadvaja’s maharatha son defeated all of them. O great king! In

that battle, Drupada became angry and countered Drona with a shower of arrows and so did Virata. However, Drona, the scorcher of enemies, used a couple of yellow-hued and broad-headed arrows. With these, he dispatched Drupada and Virata to Vaisvasvata's[52] eternal abode. Virata and Drupada were slain and so were the Kekayas, the Chedis, the Matsyas and the Panchalas. Three of Drupada's brave grandsons were also killed.

'"On witnessing Drona's deeds, the great-minded Dhrishtadyumna took a pledge in the midst of those rathas, having become overcome with anger and sorrow. 'Let the fruits of my sacrifices and all my kshatriya and brahmana qualities be destroyed, if Drona escapes from me today, as long as Drona does not retreat from the battle.' He thus took an oath in the midst of all the archers. With his soldiers, Panchala, the destroyer of enemy heroes, advanced against Drona. The Panchalas attacked Drona from one side and the Pandavas from the other. Duryodhana, Karna, Shakuni Soubala and the other foremost brothers[53] protected Drona in the battle. When Drona was thus protected by those great-souled ones in the battle, the Panchalas made efforts, but were incapable of glancing at him. O venerable one! At this, Bhimasena became angry with Dhrishtadyumna. O bull among men! The eloquent one wounded him with these fierce words. 'You have been born in the lineage of Drupada. You are supreme among those who have knowledge of all weapons. You are honoured as a kshatriya. How can such a person merely look on, when his enemy is stationed before him? Having seen his father killed, what man leaves the task unfinished, especially when he has taken a pledge in the midst of the assembly of kings? With his bow and arrows as kindling, Drona is like a fire, which is growing because of his energy. He is consuming the kshatriyas with his energy. He will soon destroy all the Pandava soldiers. All of you remain here as spectators and behold my deeds, as I myself advance against Drona.' Having said this, Vrikodara angrily penetrated Drona's army. He firmly drew his bow back all the way and routed your army. Panchala Dhrishtadyumna also penetrated that large army. A battle commenced with Drona and a great and tumultuous sound arose. A battle like that has not been seen earlier, nor heard of. O king! When the sun arose, the great battle commenced. O venerable one! Large numbers of chariots were seen to be engaged. Living beings were slain and their bodies were strewn around. Others wished to go elsewhere, but were attacked along the way. There were those who fled and were struck on their backs. Others were struck on their sides. That extremely terrible engagement and fight continued. In a short while, it became morning and the sun arose."'

CHAPTER 1139(162)

'Sanjaya said, "O great king! It was morning and with its one thousand rays, the sun arose. The one with the thousand rays arose and its complexion was like that of molten

gold. In the forefront of the battle, the armoured ones worshipped it and as the world became illuminated, the battle commenced again. O descendant of the Bharata lineage! Those who were engaged with each other earlier, continued to fight with each other after the sun arose. Rathas fought with horse riders, horse riders with elephant riders, infantry with elephants, horses clashed with horses and foot soldiers with foot soldiers. In that battle, the warriors attacked, sometimes together and sometimes separately. They were exhausted because of the deeds they had performed during the night. The sun's energy made them hungry and thirsty. Many of them lost all sensation in their limbs. There was the sound of conch shells, drums and battle drums, together with the trumpeting of elephants. There was the sound of bows being stretched and drawn. O king! O bull among the Bharata lineage! The sound that was generated seemed to touch the sky.

'"The foot soldiers fled and weapons descended. The horses neighed and the chariots rattled. There were angry roars and there was a great and tumultuous sound. That loud and fierce noise spread and reached up into the sky. As warriors were brought down, there were woes of lamentation. That great and piteous wail could be heard all over the ground. Foot soldiers, horses, chariots and elephants fell down, or were falling down. All the battle formations clashed against each other and there was a general melee. Some killed those on their own side, as well as that of the enemy. Some engaged with their own side. Others engaged with the enemy. Swords could be seen, hurled from the brave arms of warriors, or from the backs of elephants. They looked like garments amassed for washing. As they were raised up in the arms of brave warriors, the swords made a sound like that of garments being beaten at the time of washing. There were daggers,[54] swords, lances and battleaxes. They were used in that clash and there was a great and fearful sound. The brave ones created a river out of the blood of elephants and horses and the bodies of men flowed along. It was full of fish in the form of weapons. The flesh and blood was the mire. The lamentations were the roar and the flags and garments were the foam. It flowed along to the world of the hereafter. They were afflicted by arrows and spears. They were exhausted from the night. They were confused and senseless. All their limbs were motionless. The elephants and horses were weak. The faces of the brave ones were dry, though their heads were decorated with beautiful earrings. Here and there, diverse implements of war could be seen. The place was full of carnivorous beings and those who were dead and dying. There was no space for the chariots or the warriors to pass. The wheels of chariots got stuck and the horses which bore them depended on their spirits. But some of them were extremely tired. The horses trembled and were afflicted by the arrows, though they were spirited and born in noble lineages, possessing strength and sizes like those of elephants. O descendant of the Bharata lineage! At that time, everyone was distracted and agitated. With the exception of Drona and Arjuna, both armies were overtaken by fright. These two

became the refuges of the distressed ones on their respective sides. Others[55] encountered them and departed for Vaivasvata's eternal abode. The entire large army of the Kouravas was shattered. The Panchalas gathered together and one could not distinguish one from the other. That fierce carnage increased the fear of those who were cowards. O king! There was a great destruction and the earth was like a cremation ground. Karna, Drona, Arjuna, Yudhishthira, Bhimasena, the twins, Panchala, Satyaki, Duhshasana, Drona's son, Duryodhana, Soubala, Kripa, the king of Madra, Kritavarma, the others, one's own self, the earth or the directions, could not be seen there. O king! When the soldiers clashed, everything was covered in dust. A fierce and terrible cloud of dust arose. We thought that a second night had arrived there. One could not distinguish the Kouraveyas from the Panchalas and the Pandavas. The directions, the sky, heaven and earth and plain and uneven terrain could not be distinguished. In that battle, desiring victory, men brought down others through the touch of the hand, without differentiating the enemy from those on one's own side. However, a wind arose and dispelled the dust, which was also pacified through the sprinkling of blood. The dust that arose from the earth was pacified and was soon driven away by the wind. With blood flowing from their wounded limbs, the elephants, horses, warriors, rathas and foot soldiers there looked as beautiful as a grove of *parijata*[56] blossoms.

'"Duryodhana, Karna, Drona and Duhshasana—these four rathas clashed against four on the Pandava side. Duryodhana and his brother clashed against the twins, Vrikodara against Radheya and Bharadvaja's son against Arjuna. Everyone else looked on at that great and terrible wonder. It was a fierce and superhuman encounter between those bulls among rathas. Their chariots traversed wonderful paths. The chariots executed diverse motions. Those warriors were colourful in fighting and all the warriors witnessed that wonderful battle. They[57] were brave and made endeavours to vanquish each other. They showered down arrows, like a cloud at the end of summer. Those bulls among men were stationed on chariots that were as radiant as the sun. They were as beautiful as a mass of clouds during autumn. The great archers challenged each other. They made efforts in wielding their bows. They attacked each other, like crazy bull elephants.

'"It is true that one does not discard one's body until the time has come, since those maharathas were not simultaneously killed in that battle. Arms and feet were severed and so were heads with beautiful earrings.[58] There were hollow arrows and razor-sharp arrows, iron arrows, nails, lances and javelins and many other kinds of sharp and supreme weapons. There was diverse and colourful armour for the body. Many chariots were shattered. Many elephants and horses were slain. With the standards brought down, the chariots looked like empty cities. Bereft of men, the frightened horses dragged the chariots here and there, with a speed like that of the wind. There were brave

warriors with ornaments, whisks, mail and standards. They were brought down. There were umbrellas, ornaments, garments and fragrant garlands. There were necklaces, crowns, diadems, headdresses and large numbers of bells. There were gems on the breasts and jewels worn on golden headgear. With these beautiful objects scattered around, the place looked like the sky, adorned by a large number of stars.

'"Duryodhana was intolerant and angry. He clashed against Nakula, who was also intolerant and angry. Madri's son cheerfully struck your son on his right side with a large number of arrows and a loud roar broke out. In that battle, he was struck on his right flank by his cousin brother[59] and became intolerant. Thus angered, he also struck back on the right flank. Having been thus attacked by your son from the right flank, the energetic Nakula executed wonderful circles and countered him. However, he[60] repulsed all these and afflicted him with his net of arrows. Having forced Nakula to retreat, he was honoured by the soldiers. However, Nakula asked your son to wait, remembering all the hardships that had been caused by your evil counsel."'

CHAPTER 1140(163)

'Sanjaya said, "Duhshasana angrily attacked Sahadeva. The terrible force of his chariot made the earth tremble. However, on seeing him advance, Madri's son, the destroyer of enemies, swiftly severed the helmeted head of his charioteer. Sahadeva performed this act with such great speed that Duhshasana and none of the soldiers noticed that the charioteer's head had been cut off. Without the reins being controlled by anyone, the horses ran around as they willed. At this, Duhshasana got to know that the charioteer had been killed. He[61] was skilled in the handling of horses and grasping the reins of the horses himself, fought colourfully, with dexterity and skill. He was foremost among rathas and in that encounter, this deed of his was applauded, by those on his own side, as well as by the enemy. With the charioteer slain, he was still astride the chariot and roamed around without any fear. Sahadeva pierced those horses with sharp arrows and afflicted by those arrows, they swiftly ran away in different directions. To grasp the reins, he[62] had to cast aside his bow. Then he took up the bow to use it, casting aside the reins. Seizing the opportunity, Madri's son covered him with arrows.

'"To protect your son, Karna rushed there. At this, Vrikodara drew his bow back up to his ears and carefully piercing Karna in the arms and in the chest with three broad-headed arrows, roared. Karna stopped,[63] like a snake that has been struck by a staff. A tumultuous encounter commenced between Bhima and Radheya there. They were as angry as bulls and dilated their eyes in rage. They struck each other with great force and attacked in rage. They found great delight in fighting and were very close to each other. They were so close to each other that they could not shoot showers of arrows. The duel continued with clubs. O king! Bhimasena used his club to swiftly shatter the pole of

Karna’s chariot and it was extraordinary. The valiant Radheya picked up a club and hurled it towards Bhima’s chariot, but he[64] shattered the club with his own club. Bhima again picked up a heavy club and hurled it towards Adhiratha’s son. Exercising great care, Karna used ten gold-tufted arrows to strike it. He struck it with more arrows and sped it back towards Bhima. It descended and brought down Bhima’s giant standard. Struck by that club, his charioteer also lost his senses. O descendant of the Bharata lineage! He[65] was senseless with anger and shot eight arrows at Karna, striking his standard, his bow and his quiver. Radheya used his arrows to swiftly kill his horses, with complexions like those of bears, and his two parshni charioteers. When his chariot faced this difficulty, Bhima climbed onto Nakula’s chariot. That scorcher of enemies was like a lion leaping onto the peak of a mountain.

‘“Meanwhile, maharatha Drona and Arjuna fought in wonderful ways. O Indra among kings! They were preceptor and student and warriors who were skilled in the use of weapons. They were dexterous and firm in aim and in that encounter, their chariots roamed around. They confounded the eyes and the minds of men. All the warriors, on our side and on theirs, desisted, to watch the encounter between the preceptor and the student, the likes of which had not been seen earlier. In the midst of those soldiers, those two brave ones executed wonderful motions of the chariot, wishing to place each other on the right.[66] The warriors witnessed their prowess and were struck with supreme wonder. There was a great battle between Drona and Pandava. O great king! It was like that between two hawks in the sky, fighting over a piece of meat. Whenever Drona tried to do something to defeat Kunti’s son, he was swiftly nullified by the striving Pandava. Drona could not establish his superiority over Pandava in any way. The one who was skilled about the motions of weapons then invoked special weapons—aindra, *pashupata*, tvashtra, vayavya and varuna.[67] However, as soon as these were released from Drona’s bow, Dhananjaya destroyed them. When his weapons were duly destroyed by Pandava’s weapons, Drona released supreme and divine weapons towards Partha. However, every weapon that was invoked with a desire to vanquish Partha, was duly destroyed by Arjuna with another weapon. When those weapons, including the divine ones, were duly destroyed by Arjuna, Drona honoured Arjuna in his mind. O descendant of the Bharata lineage! Since, in the midst of everyone, his student had countered him, he considered himself to be better than all those who knew about weapons on earth. Partha repulsed him in the midst of those great-souled ones. Pleased at Arjuna’s enterprise, he countered him in turn. There were gods, thousands of gandharvas, rishis and masses of siddhas in the sky, assembled as spectators. There were also many apsaras, yakshas and rakshasas. The sky was beautiful, as if with a mass of clouds. An invisible voice was repeatedly heard in the firmament. It praised Drona and great-souled Partha. ‘The ten directions seem to be flaming, because of the weapons that have been released. It is

evident that this is not a battle involving a man, an asura, a rakshasa, a god or a gandharva. There is no doubt this is one with the qualities of the brahman. This is wonderful and extraordinary. We have not seen, or heard of, something like this. The preceptor seems to prevail over Pandava. Then Pandava seems to prevail over Drona. No one is capable of distinguishing between the weapons they are using. If Rudra divides himself into two and those two parts fight with each other, one may be able to find a parallel, not otherwise. The preceptor possesses knowledge. Pandava possesses knowledge and yoga. The preceptor possesses valour. Pandava possesses strength and valour. No enemy is capable of withstanding either of these great archers in battle. If they so wish, they can destroy the entire world, with the immortals.' O great king! On beholding those bulls among men, all the visible and invisible beings spoke such words.

'"The immensely intelligent Drona invoked brahmastra. It scorched Partha and all the invisible beings. The earth, with all its mountains and trees, began to tremble. Turbulent winds began to blow and the oceans were agitated. When the great-souled one invoked that weapon, there was terror among the Kuru and Pandava soldiers and all the beings and a great uproar arose. O Indra among kings! However, Partha was not frightened. He countered that weapon with his own brahmastra and everything became peaceful again. Neither of them could establish his superiority over the other. The general battle continued, causing anxiety. O lord of the earth! While the tumultuous engagement between Drona and Pandava was going on in the course of the battle, nothing could again be seen. The sky was covered with nets of arrows, as if with nets of clouds. Creatures which travelled through the air could not find a passage."'

CHAPTER 1141(164)

'Sanjaya said, "O great king! While that destruction of men, horses and elephants was going on, Duhshasana fought with Dhrishtadyumna, who was astride a golden chariot. Afflicted by Duhshasana's arrows, he became angry and pierced your son's horses with arrows. O great king! Covered by Parshata's arrows, in a short while, his chariot, his standard and his charioteer could no longer be seen. O Indra among kings! Oppressed by that net of arrows, Duhshasana was incapable of remaining before the great-souled Panchala. Having used his arrows to force Duhshasana to retreat, Parshata attacked Drona in the battle and showered down thousands of arrows. At that time, Hardikya Kritavarma arrived with three of his brothers and surrounded him.[68] However, the twins, bulls among men, protected his rear as he advanced towards Drona, blazing like a fire. All those seven[69] maharathas began to strike. They were angry and spirited and had set upon death as an objective. O king! They were pure in soul and pure in conduct and had heaven as an objective. Wishing to kill each other, they performed noble deeds in the battle. Those lords of men were stainless in their deeds. They were intelligent. They fought in accordance with the dharma of engagement, with a view to attaining the

supreme objective. The weapons that were used for the battle there were in accordance with dharma. There were no barbed arrows, or hollow ones. They were not smeared or injected.[70] They were not needle-sharp at the tip, nor reddish brown.[71] They were not made out of the bones of cattle, or the bones of elephants. The arrows used were not blended together.[72] Nor did they possess foul smells or curved paths. All of them used weapons that were straight and pure. Desiring virtuous worlds in the hereafter and fame, they fought fairly. There was a tumultuous battle between the four warriors on your side and the three on the Pandava side. But it was devoid of all taints.

'"O king! Dhrishtadyumna saw that the bulls among rathas on your side had been checked by the twins. He swiftly used his weapons to advance against Drona. Checked by those two lions among men, the four brave ones on your side surrounded them, like winds around mountains. Each of the twins, a bull among rathas, was engaged with two rathas. Meanwhile, Dhrishtadyumna advanced and clashed against Drona. Panchala, indomitable in battle, was advancing against Drona and the twins were engaged with those on your side.

'"O great king! On seeing this, Duryodhana went to the spot, showering arrows that drank up blood. At this, Satyaki swiftly attacked him. Those two, of the Kuru and Madhava lineages, approached and clashed against each other. As they clashed, those tigers among men were not frightened. They smiled. They remembered all their childhood deeds and felt affectionate towards each other. They glanced at each other and smiled repeatedly. Then King Duryodhana censured his own self and addressed Satyaki, who had always been his beloved friend. 'O friend! Shame on anger. Shame on avarice. Shame on delusion. Shame on intolerance. Shame on the conduct of kshatriyas! Shame on the strength in my heart. O bull among the Shini lineage! You are aiming towards me and I am aiming towards you. You have always been dearer to me than my own life. I remember all those childhood deeds of ours. With us facing each other in this field of battle, all those have been destroyed. O Satvata! Because of anger and greed, I am fighting with you today.' O king! Having been thus addressed, Satyaki, who was supreme in the knowledge of weapons, laughed and picked up some sharp arrows. He replied, 'O prince! O king! This is not an assembly hall, nor the abode of our preceptor,[73] where we used to gather together and play earlier.' Duryodhana said, 'O bull among the Shini lineage! Where has that childhood playing of ours gone? Why does this battle face us? Destiny is difficult to cross. We desire riches. All of us have assembled to fight, because of our greed for wealth. What will we accomplish with that wealth?' Having been thus addressed by the king, Madhava said, 'This has always been the conduct of kshatriyas. They have to fight, even with their preceptors. O king! If I am dear to you, kill me without any delay. O bull among the Bharata lineage! Through your deed, I will then go to worlds meant for those with virtuous deeds. Swiftly show me your strength and prowess. I do not wish to witness this great calamity that confronts my

friends.' O lord of the earth! Having been thus addressed and given his reply, Satyaki quickly advanced, eager and indifferent.[74]

'"On seeing that he was advancing, your son received him. O king! Your son countered Shini's descendant with arrows. A battle commenced between the lions of the Kuru and Madhava lineages. They were enraged with each other and that terrible encounter was like that between an elephant and a lion. Duryodhana drew his bow all the way back and pierced back Satvata, indomitable in battle, with ten sharp arrows. Satyaki pierced him back with ten arrows and pierced him again with fifty arrows, then with thirty, and again with ten. Satyaki swiftly showered him with arrows and severed his[75] bow, with an arrow still affixed to it. O great king! Duryodhana was afflicted by Dasharha's arrows. He was severely wounded and pained and sought refuge on another chariot. Having regained his composure, your son attacked Satyaki again. He showered a net of arrows in the direction of Yuyudhana's chariot. O king! At this, Satyaki shot arrows towards Duryodhana's chariot and because those arrows were shot and descended on all sides, the place became violent. A great sound arose, like that of a fire burning a great forest.

'"On seeing that Madhava, supreme among rathas, was proving to be superior, Karna desired to protect your son and quickly advanced. However, the immensely strong Bhimasena could not tolerate this. He swiftly advanced against Karna and released many arrows. Karna severed those sharp arrows and laughed. He used his arrows to sever his[76] bow and arrows and killed his charioteer. Pandava Bhimasena angrily grasped a club and in that battle, used it to crush the standard, bow and charioteer of his enemy. Karna could not tolerate this and continued to fight with Bhimasena. In that battle, he used diverse nets of arrows and many kinds of weapons.

'"When that fierce encounter was going on, the king who was Dharma's son spoke these words to the bulls among men, the tigers among men from the Panchalas and the Matsyas. 'They are our lives. They are our heads. They are immensely strong warriors. Those bulls among men are engaged with the sons of Dhritarasthra. Why are all of you stationed here, like foolish people who are bereft of their senses? Go there, where the rathas on my side are fighting. All of you should place the dharma of kshatriyas at the forefront. Get rid of your fever.[77] Whether you are victorious, or whether you are slain, you will go towards the supreme objective. If you win, you will perform many sacrifices and offer large quantities of donations at these sacrifices. If you are slain, you will be united with the gods and attain sacred worlds.' Having been thus urged by the king, those brave maharathas started to fight. They divided themselves into four formations and quickly advanced against Drona. The Panchalas advanced from one side and struck Drona with many arrows. With Bhimasena at the forefront, others surrounded him from another side. The sons of Pandu had three cunning maharathas—the twins and

Bhimasena. They loudly addressed Dhananjaya. 'O Arjuna! Quickly attack the Kurus who are following Drona. If the protectors are killed, Panchala[78] will kill him.' At this, Partha violently attacked the Kouraveyas and Drona attacked the Panchalas, with Dhrishtadyumna at the forefront.

'"Then Drona caused a great carnage among the Panchalas. He was like an enraged Shakra causing destruction among the danavas in earlier times. O great king! The enemy warriors were slaughtered by Drona's weapons. However, because those maharathas were spirited, they were not frightened of Drona in the battle. O great king! Though they were slaughtered and confounded, the Panchalas and the Srinjayas fought against maharatha Drona. The Panchalas surrounded him from all directions and roared loudly, as they were killed by his arrows and lances. On seeing that the great-souled Panchalas were being killed in the battle and shattered because of Drona's weapons, the Pandavas were overcome by fear. O great king! There was a great destruction of large numbers of horses and men in that battle. On seeing this, the Pandaveyas lost all hope of victory. 'Drona knows about supreme weapons. He will probably destroy all of us. He is like a raging fire amidst dry kindling, when winter is over. In this battle, there is no one who is even capable of glancing at him.'[79]

'"On seeing that the sons of Kunti were frightened and afflicted by Drona's arrows, the intelligent Keshava, who wished to ensure their welfare, spoke these words to Arjuna. 'He is incapable of being defeated in an encounter, even if the slayer of Vritra advances to do battle, at the head of a large number of chariots. O Pandava! Therefore, to ensure victory, abandon dharma and resort to yoga.[80] The one with the golden horses will kill all of us in this battle. It is my view that if Ashvatthama is killed, he will not fight. Let some virtuous man tell him that he[81] has been killed in the battle.' O king! But this idea did not please Dhananjaya, Kunti's son. However, the others accepted it. And so did Yudhishthira, after some reluctance. O king! There was a gigantic elephant in his army and it was named Ashvatthama. With his club, the mighty-armed Bhima killed it. In the battle, Bhimasena then approached Drona, as if ashamed. He began to loudly exclaim, 'Ashvatthama has been killed.' The elephant known by the name of Ashvatthama had been killed. Knowing this in his mind, Bhima uttered a falsehood. On hearing these extremely unpleasant words from Bhima, Drona thought about this. His limbs swooned, like sand in water. But knowing about the valour of his son, he doubted that this was the truth. On hearing about the death, he did not lose his fortitude, or tremble. Having recovered his senses in a short while, Drona was comforted. He remembered that his son was incapable of being routed by enemies.

'"He attacked Parshata, wishing to kill the one who was destined to kill him. He enveloped him with thousands of sharp arrows tufted with the feathers of herons. Twenty thousand bulls among men from the Panchalas covered him with arrows from

every direction, as he roamed around in that battle. Drona, the scorcher of enemies, invoked a brahmastra in great anger, for the sake of killing those brave ones. Drona roamed around, killing all the Somakas. In that great battle, he brought down the heads of the Panchalas. He severed their arms, which were like clubs and were adorned with golden ornaments. In that encounter, the kings were killed by Bharadvaja's son. They were strewn around on the ground, like trees brought down by a storm. O descendant of the Bharata lineage! Elephants and large numbers of horses were brought down. The earth became impassable because of the mire resulting from the flesh and blood. Having killed twenty thousand Panchalas, Drona roamed around on his chariot. He was stationed in that battle, flaming like a fire without smoke. Again enraged, Bharadvaja's powerful son used a broad-headed arrow to sever Vasudana's head from his body.[82] He next killed five hundred Matsyas, six thousand Srinjayas, ten thousand elephants and ten thousand horses. Drona was stationed in the battle, for the sake of the destruction of the kshatriyas. On seeing this, the rishis—Vishvamitra, Jamadagni, Bharadvaja, Goutama, Vasishtha, Kashyapa, Atri, others who lived in Brahma's world, the Sikatas, the Prishnis, Garga, the Balakhilyas,[83] the Marichis, the Bhrigus, the Angirases and other maharshis with subtle forms—quickly arrived, led by the god of fire. All of them spoke to Drona, the adornment of a battle. 'You are fighting a battle characterized by adharma. The time for your death has arrived. O Drona! Look at all of us assembled here and cast aside your weapons in this battle. You should not perform cruel deeds like these yet again. You know about the Vedas and the Vedangas.[84] You are devoted to the dharma of truth. In particular, you are a brahmana. You should not perform such acts. Cast aside this veil of ignorance and base yourself on the eternal. The time that you were to spend in the world of men is now over.' Having heard their words and also the words of Bhimasena, he became distressed in that battle and looked towards Dhrishtadyumna.

'"He was tormented and pained and asked Yudhishthira, Kunti's son, whether his son had indeed been killed or not. Drona was firm in his mind that Partha[85] would not utter a falsehood, even for the sake of all the prosperity in the three worlds. It is for this reason that he asked him and no one else. Since the days of childhood, he had always hoped to hear the truth from Pandava. Knowing that Drona, the lord of a battle, was capable of emptying the earth of the Pandavas, Govinda was pained and spoke to Dharmaraja. 'If Drona is enraged and fights for even half a day, I tell you truthfully that your army will be annihilated. Save us from Drona. In this situation, falsehood is superior to truth. If one utters a lie for the sake of saving lives, one is not touched by the taint of falsehood.' When they were conversing, Bhimasena said, 'O great king! As soon as I heard about the means for killing the great-souled one, I immersed myself in the Malava soldiers of Indravarma. There was an elephant named Ashvatthama and it was

like Shakra's elephant. Exhibiting my valour, I killed it in the battle and told Drona that it had been killed. "O brahmana! Ashvatthama has been killed. Stop fighting." O bull among men! He did not believe that I had spoken the truth. Desiring victory, pay attention to Govinda's words. O king! Tell Drona that Sharadvati's[86] son has been killed. O king! If those words come from you, the bull among brahmanas will not fight any more. O lord of men! In the world of men, you are renowned as one who speaks the truth.' O great king! Hearing his words and urged by Krishna's words, he decided to say what he had been asked to speak. Yudhishthira feared a lie, but was also immersed in the prospect of victory. O king! He said that he had been killed, but added the words elephant indistinctly.[87] Before this, his chariot used to be borne four fingers above the ground. However, after he uttered that falsehood, his chariot started to touch the earth. On hearing Yudhishthira's words, maharatha Drona was tormented by sorrow on account of his son. He no longer wished to live. He thought that he had caused injury to the great-souled Pandavas. In his mind, he thought about the words of the rishis and about what he had heard about his son's death. He lost his senses and was supremely anxious.

'"O king! The scorcher of enemies glanced towards Dhrishtadyumna and was no longer capable of fighting as he had done earlier. On seeing that he was extremely anxious and that he had lost his senses because of sorrow, Dhrishtadyumna, the son of the king of Panchala, attacked him. Drupada, Indra among kings, had performed a great sacrifice and had obtained him for Drona's destruction, from the bearer of sacrificial oblations.[88] He now picked up a terrible bow that rumbled like the clouds. The bowstring was firm and he affixed a divine arrow that was like a venomous serpent. Wishing to kill Drona, Panchala affixed the arrow, which was like a venomous serpent, on the bow. The form of the arrow, fixed on the circle of the bow, was like that of an immensely radiant fire. The bow looked like the sun in the sky, when summer is over. Parshata stretched that flaming bow. The soldiers saw this and thought that the time of destruction had come. On seeing it aimed towards him, Bharadvaja's powerful son thought that the end of his bodily life had arrived. O Indra among kings! The preceptor made efforts to counter it, but the great-souled one's weapons no longer manifested themselves.[89] Though he had used them for four days and a night, they had not been exhausted. However, with one-third of the day[90] having passed, the arrows were exhausted. His arrows were exhausted and he was overcome by grief on account of his son. The diverse divine weapons no longer appeared before him. Therefore, he decided to cast aside his weapons, as the sages had asked him to. But he still possessed energy and could fight like a superman. He picked up a divine bow given to him by Angirasa. With arrows that were like a brahmana's curse, he continued to fight with Dhrishtadyumna. Angry and intolerant, he enveloped Dhrishtadyumna with a great

shower of arrows. Using his sharp arrows, Drona severed his arrows into a hundred fragments and brought down his standard, bow and charioteer. Dhrishtadyumna laughed and picked up another bow. Using sharp arrows, he pierced him back between the breasts. Having been severely pierced, the great archer was frightened in that encounter. However, with a broad-headed arrow that was sharp at the edges, he sliced down that great bow.[91] O lord of the earth! He severed his bow and arrows and everything that the invincible one possessed, with the exception of a club and a sword. Extremely angry, the scorcher of enemies assumed a wrathful form and pierced Dhrishtadyumna with nine sharp arrows that were capable of robbing lives. Maharatha Dhrishtadyumna, immeasurable in his soul, mixed up his horses and his chariot with the horses and chariot of his adversary and then invoked a brahmastra. O bull among the Bharata lineage! The horses were as fleet as the wind and those with the complexion of pigeons were mixed with those that were red.[92] It was beautiful. They were like clouds tinged with lightning, roaring at the advent of the monsoon. O great king! They were thus mingled in the field of battle and looked beautiful. The brahmana, immeasurable in his soul, sliced down the joints of Dhrishtadyumna's arrows, wheels and chariot. His bow was severed. He was without a chariot. His horses were killed. His charioteer was slain. Facing a grave difficulty, the brave one grasped a supreme club. As it was being hurled towards him, the angry maharatha Drona, for whom truth was his valour, used his sharp arrows to strike it down.

'"On seeing that Drona, tiger among men, had destroyed it with his arrows, he grasped a sparkling sword that was as radiant as the sun and was decorated with the signs of one hundred moons. The virtuous ones thought that there was no doubt that the time had come for the great-souled Panchala to kill the foremost among preceptors. Maharatha Dhrishtadyumna attacked with the sword that was as radiant as the sun and was decorated with the signs of one hundred moons. He stood on the seat of his chariot and on the other chariot.[93] He wished to perform an extremely difficult task and shattered the breast of Bharadvaja's son in the battle. He stationed himself on the pole of the chariot and on the yoke. He killed half of those red horses and was applauded by the soldiers. Since he was stationed under those red horses, Drona could not find an opportunity to strike him and it was extraordinary. He roamed around swiftly, like a hawk desiring meat. That is how he sought to strike Drona in that encounter. Angry, the valiant Drona used iron javelins to slay, one by one, all the horses with the complexions of pigeons that were yoked to the chariot.[94] Having been slain, Dhrishtadyumna's horses fell down on the ground. O lord of the earth! The red horses were freed from that mingling of chariots. On seeing that the horses had been killed by the foremost of brahmanas, maharatha Parshata, Yajnasena's son and foremost among warriors, could not tolerate this. He was without a chariot. The supreme among wielders of the sword

grasped a sword. O king! He descended on Drona, like Vinata's son[95] swooping down on a serpent. O king! Wishing to kill Bharadvaja's son, his appearance was beautiful. It was like Vishnu's supreme form when he killed Hiranyakashipu.[96] He traversed diverse paths and exhibited twenty-one techniques.[97] He whirled and leapt up. He struck and sprung forward. He lunged forward and retreated. With the sword and the shield, he circled and turned the other way. In excitement, Parshata descended and exhibited these.

'"The brahmana shot one thousand arrows and struck down Dhrishtadyumna's sword and the shield decorated with one hundred moons. Those arrows were called vaitastikas[98] and were used for fighting at close quarters. Drona used such arrows. Other than him, only Sharadvata, Partha, Drona's son, Vaikartana, Pradyumna, Yuyudhana and Abhimanyu possessed such arrows. The preceptor wished to kill his student,[99] who was like his own son, and carefully affixed a firm and supreme arrow. However, while your son and the great-souled Karna looked on, the descendant of the Shini lineage sliced it down with ten sharp arrows and rescued Dhrishtadyumna, who was about to be devoured by the preceptor's mouth. O descendant of the Bharata lineage! Satyaki, for whom truth was his valour, roamed around in the paths of the chariots and was within the reach of Drona, Karna and Kripa. On seeing this, the great-souled Vishvaksena[100] and Dhananjaya honoured Varshneya[101] and applauded him, since the undecaying one had repulsed the divine weapons of all the warriors. Vishvaksena and Dhananjaya descended on the soldiers. Dhananjaya told Krishna, 'O Keshava! Behold. Satyaki, for whom truth is his valour, and who is the extender of the Madhu lineage, is sporting around before the preceptor. This gives me great delight and also to Madri's two sons, Bhima and King Yudhishthira. Satyaki is roaming around in this battle, with skills acquired through learning. The extender of the deeds of the Vrishni lineage seems to be toying with those maharathas. The siddhas and the soldiers are astounded. On seeing that Satvata is invincible in battle, they are honouring him and applauding him. All the warriors on both sides are honouring his deeds.'"'

CHAPTER 1142(165)[102]

'Sanjaya said, "As those kings clashed, that field of battle became cruel. It was as if an enraged Rudra was killing animals. O descendant of the Bharata lineage! Arms, heads, bows, shattered bows and whisks were strewn around in the battle. There were shattered wheels and chariots. Giant standards were brought down. Brave riders were killed and scattered around on the ground. O supreme among the Kuru lineage! Warriors were mangled by descending arrows. In that great battle, they were seen to make many different kinds of attempts to move. The terrible battle that raged was like that between the gods and the asuras. Dharmaraja Yudhishthira spoke to the kshatriyas

there. 'O maharathas! Control yourselves and attack the one who was born in a pot. The brave Parshata has engaged with Bharadvaja's son. To the best of his strength, he is trying to kill Bharadvaja's son. From what we can see of his form in the great battle today, in this encounter, the angry Parshata will bring down Drona. Unite and protect him from the one who was born in a pot.' Thus commanded by Yudhishthira, the maharatha Srinjayas wished to kill Bharadvaja's son and attacked in unison. On seeing that all of them were descending, the maharatha who was Bharadvaja's son powerfully attacked them, knowing that he was mortal. As he advanced, unwavering in his aim, the earth trembled. Turbulent winds began to blow, inspiring fear in the soldiers. Giant meteors seemed to issue from the sun and fell down. They were blazing in their heat and seemed to indicate great fear. O venerable one! The weapons of Bharadvaja's son blazed. Chariots rattled loudly. Horses shed tears. The maharatha who was Bharadvaja's son seemed to have been robbed of his energy. The rishis, knowledgeable about the brahman, had spoken to him about ascending to heaven. He decided to give up his life by fighting a fair battle. Drupada's soldiers surrounded him from all four directions. But Drona roamed around in that battle, consuming the kshatriyas. The scorcher of enemies killed twenty thousand kshatriyas. With his sharp, pointed and fierce arrows, he killed another one hundred thousand. He was stationed in that battle, like a fire without smoke. To destroy the kshatriyas, he based himself on his brahmana qualities.

'"Bhima saw that Panchala was without a chariot. He was without his weapons and powerless. The great-souled one was distressed. Therefore, the scorcher of enemies swiftly advanced and took Panchala up on his own chariot. Glancing towards Drona, he said, 'With your exception, there is no other man who can venture to fight with the preceptor. Kill him quickly. The burden of his death has been placed on you.' Thus addressed, the mighty-armed one swiftly picked up a new, firm and supreme weapon[103] that was capable of bearing all loads. In that encounter, he angrily shot arrows towards the irresistible Drona. Wishing to counter the preceptor, he enveloped him with a shower of arrows. Those angry and foremost ones, ornaments of a battle, countered each other. They released brahmastras and many other divine weapons. O great king! Parshata covered Drona with great weapons in that battle and destroyed all the weapons of Bharadvaja's son. The undecaying one began to kill the Vasatis, Shibis, Bahlikas and Kouravas, who were protecting Drona in the battle. O king! At that time, Dhrishtadyumna covered all the directions with his nets of arrows. He was as resplendent as the sun in the sky, with all its rays. Drona severed his bow and pierced him with arrows sharpened on stone. Pierced severely in his inner organs, he felt supreme pain.

'"O Indra among kings! In great anger, Bhima grasped Drona's chariot and slowly spoke these words to him. 'There are those who are brahmanas only in name.[104] They are not satisfied with their own indicated duties. They are skilled. But had they not

fought, this destruction of kshatriyas would not have occurred. It is known that non-violence towards all beings is supreme dharma. Brahmanas are the source of this. You are supreme among all those who know about the brahman. However, you have killed large numbers of *shvapakas*,[105] mlecchas and many others. O brahmana! You are ignorant and stupid. You have done this for your son and your wife and because you desire riches. For the sake of a single person, you have killed many. Though you know about dharma, you have done this for your son. They have been engaged in their own indicated duties. But you have acted against your own indicated duties. Why are you not ashamed? He[106] has been brought down and is lying down, behind your back, and you do not know. Dharmaraja told you about this and you should not doubt his words.' Having been thus addressed by Bhimasena, Drona cast aside his bow. Wishing to cast aside all his weapons, the one with dharma in his soul loudly said, 'O Karna! O Karna! O great archer! O Kripa! O Duryodhana! Make careful efforts in this battle. I am saying this repeatedly. May you be safe from the Pandavas. I am going to cast aside my weapons.' O great king! Having said this, he loudly began to call out to Drona's son. In that battle, he abandoned his weapons and sank down on the floor of his chariot. He gave assurance to all beings and resorted to yoga.

'"On detecting that opportunity, Dhrishtadyumna arose. He leapt down from his chariot, grasped a sword and violently attacked Drona. A great lamentation arose among all beings, humans and inferior species, when they saw that Drona had come under Dhrishtadyumna's control. They loudly lamented and also uttered words of shame. Having abandoned his weapons, Drona was established in supreme tranquility. Having spoken those words, the immensely ascetic one resorted to yoga and was a mass of brightness. The preceptor ascended to heaven, which is so difficult for even virtuous ones to attain. As he ascended, it seemed to us that there were two suns in the sky. The entire sky seemed to be full of one mass of brightness and it seemed to be night when Bharadvaja's son disappeared. In an instant, that mass of energy vanished. Confused sounds of delight were heard from the residents of heaven. Drona ascended to Brahma's world and Dhrishtadyumna was confused.[107] There were only five of us, born in the wombs of humans, who saw the great-souled one, united with yoga, attain that supreme objective. They were I, Partha Dhananjaya, the brahmana Kripa Sharadvata, Varshneya Vasudeva and Dharmaraja Pandava. O great king! None of the others could see Bharadvaja's intelligent son. They did not know that the great one had departed, united with yoga. All the other men did not know that he had attained the supreme objective. None of them saw that he had left, in the company of the bulls among the rishis. The preceptor, the scorcher of enemies, resorted to yoga and went to Brahma's world.

'"His limbs were mangled with hundreds of arrows and he had cast aside his weapons. All the beings were supremely pained and censured Parshata. Though they spoke to him in this way, he grasped the body, which was bereft of life, by the hair and dragged it.

With the sword, he severed the head from the body. Since Bharadvaja's son had been brought down, he was filled with great delight. In that battle, he roared like a lion and whirled his sword. His[108] grey hair hung down, up to his ears. He was dark. He was eighty-five years in age. But he had roamed around on the field of battle like one who was sixteen years old. The mighty-armed Dhananjaya, Kunti's son, said, 'O Drupada's son! Let the preceptor remain alive. Do not kill him. He should not be killed.'[109] The soldiers had also said that he should not be killed. Arjuna, overcome with compassion, had said this repeatedly. Arjuna was overcome with compassion and so were all the kings. But disregarding them, Dhrishtadyumna killed Drona, bull among men, on the floor of his chariot. Covered with blood, that scorcher of enemies then jumped down from the chariot. His limbs were red, he was as difficult to look at as the sun, and the soldiers and others saw that he had been killed in the battle.[110] O king! Before those on your side, Dhrishtadyumna, the great archer, flung down Bharadvaja's son's large head. O king! On seeing the head of Bharadvaja's son, those on your side lost all enterprise. Making up their minds to run away, they fled in all the directions. Drona followed the path of the stars and ascended to heaven. O king! I witnessed the nature of Drona's death, because of the favours of the rishi Krishna, Satyavati's son.[111] He ascended like a flaming and smokeless meteor. I saw the immensely radiant one ascend to heaven.

'"When Drona was killed, the Kurus, the Pandavas and the Srinjayas were distressed. They ran away at great speed and the soldiers were dispersed. In that battle, many horses were killed with sharp arrows. When Drona was killed, those on your side lost their spirits. They were defeated and suffered from great fear about what would happen next. They lost control over their selves and thought that they had lost both.[112] The kings searched for the severed body of Bharadvaja's son. O king! But because the field was covered with headless torsos, they could not find it. Having obtained victory, the Pandavas thought about the great fame that would follow. They made loud sounds with their arrows and roared like lions. O king! In the midst of the soldiers, Bhimasena and Parshata Dhrishtadyumna were seen to embrace each other. Bhima spoke to Parshata, the scorcher of enemies. 'O Parshata! I will embrace you again, as the victorious one, when the wicked son of a suta and Dhritarashtra's evil son have been killed in the battle.' Having said this, Bhima was filled with great joy. Pandava made the earth tremble with the slapping of his arms. Terrified by that sound, those on your side fled from the battle. They abandoned the dharma of kshatriyas and devoted themselves to running away. O lord of the earth! Having obtained victory, the Pandavas were delighted. Because their enemies were destroyed in the battle, they were overjoyed. O king! When Drona was killed, the Kurus were afflicted with arrows. With their leader slain, they were shattered. They were overcome with supreme sorrow. They lost their senses and lost their enterprise. With their energy destroyed, they were full of lassitude.

'"They lamented loudly and surrounded your son. They were covered with dust. They trembled and glanced in the ten directions. Their voices were choked with tears, like the daityas after Hiranyaksha's city was destroyed.[113] They surrounded the king, like small animals that were terrified. Your son was unable to remain amidst them and moved away. O descendant of the Bharata lineage! Your warriors were overcome by hunger and thirst and were exhausted. They were severely scorched by the sun and were cheerless in their hearts. They were enraged on seeing the fall of Bharadvaja's son, which was like the sun falling down or the ocean drying up, or Meru moving or Vasava being defeated. O king! The Kouravas were frightened and began to run away. On seeing that the one on the golden chariot had been killed, Shakuni, the king of Gandhara, fled with the other frightened rathas, but faster than the others. The son of a suta also fled with his large army and the army ran away with great force, with its standards. Shalya, the lord of Madra, glanced here and there and fled out of fear, with an army that had chariots, elephants and horses stationed in front. While many of the foremost ones had been slain, Sharadvata fled with the many elephants and foot soldiers that remained, saying that this was a great calamity. O king! Kritavarma fled on swift horses, surrounded by the remnants from the divisions of the Bhojas, the Kalingas, the Arattas and the Bahlikas. O king! On seeing that Drona had been brought down, Uluka was terrified and fled with large numbers of frightened infantry. Duhshasana was handsome and young. He possessed valour and all the good signs. However, he was also extremely anxious and fled, surrounded by elephants. O great king! Maharatha Duryodhana fled, surrounded by elephants, horses, chariots and infantry. The remnants of the army were routed and ran away, astride elephants, chariots and dark horses. The men lost their enterprise and their energy and thought that the army had been destroyed. O lord! Abandoning their armour, those on your side ran away. O bull among the Bharata lineage! The soldiers loudly called out to each other, 'Stay. Remain.' But they themselves did not remain there. They abandoned their chariots and their ornamented charioteers. Other warriors climbed onto their horses, or swiftly fled on foot. The soldiers were frightened and lost all their energy. They were terrified.

'"Drona's son was the only one who advanced against the enemy, like a crocodile against a current. Indomitable in battle, he killed many kinds of Pandu soldiers. He was like a crazy elephant in his valour and freed himself from many difficult situations. When he saw that the soldiers were running away, having made up their minds to flee, Drona's son approached Duryodhana and spoke to him. 'O descendant of the Bharata lineage! Why are the soldiers running away and why are they frightened? O Indra among kings! They are running away in the battle. Why are you not restraining them? O lord of men! You do not seem to be your natural self either. Karna and the other kings are also not stationed here. In no other encounter have the soldiers run away in this fashion. O mighty-armed one! O descendant of the Bharata lineage! Why have your

soldiers been reduced to this state? O king! Has a lion among rathas in your army been killed? O Kourava! Tell me everything about why this state has come to pass.' Having heard what Drona's son said, Duryodhana, the bull among kings, was incapable of telling him the terrible and unpleasant news. Your son was immersed in an ocean of grief, like a shattered boat. On seeing Drona's son stationed on his chariot, his voice choked with tears. The king shame-facedly told Sharadvata, 'O fortunate one! Before all the others, you explain why all the soldiers are running away.' The king went to Sharadvata and repeatedly entreated him that he should tell Drona's son about how Drona had been brought down.

'"Kripa said, 'We placed Drona, supreme among rathas on earth, ahead of us and began to fight with only the Panchalas. A battle with a melee of the Kurus and the Somakas then commenced. They roared at each other and brought down weapons on each other's bodies. Drona, bull among men, released the brahmastra and killed hundreds and thousands of enemies with his broad-headed arrows. In particular, goaded by destiny, Pandavas, Kekayas, Matsyas and Panchalas approached Drona's chariot in that battle and were destroyed. With his brahmastra, Drona consumed and sent one thousand lions among rathas and two thousand elephants to the land of the dead. His grey hair hung down up to his ears. He was dark. He was eighty-five years old. However, in that encounter, the aged Drona roamed around like one who was sixteen years old. He destroyed the soldiers and killed the kings. Though the Panchalas were angered, they were made to retreat. Part of the forces was shattered and retreated. The conqueror of enemies[114] invoked a divine weapon that was as resplendent as a sun that has arisen. The powerful one reached amidst the Pandus, with his arrows as rays. Your father was like the midday sun and was difficult to look at. They were scorched by Drona, as if by the blazing sun. Their valour was scorched. They lost their enterprise. They were bereft of their senses. On seeing that they were afflicted by Drona's arrows, Madhusudana, who wished for the victory of the sons of Pandu, spoke these words. "He is supreme among the wielders of weapons. He is like the leader of a herd of leaders. He is incapable of being vanquished by the enemy in battle, even if it were to be the slayer of Vritra himself. O Pandavas! Therefore, abandon dharma and seek to ensure victory. Otherwise, the one on the golden chariot will kill all of you in the battle. It is my view that he will not fight if Ashvatthama has been killed. Therefore, let someone utter a falsehood and tell him that he[115] has been killed in the battle." Dhananjaya, Kunti's son, did not approve of these words. But all the others approved, Yudhishthira with great difficulty. Bhimasena shame-facedly told your father that Ashvatthama had been killed, but your father did not believe him. Suspecting that this was a lie, your father, who was devoted to his son, asked Dharmaraja whether you had actually been killed or not. Yudhishthira was scared of speaking a lie, but was addicted to the prospect of victory. He said that Ashvatthama had been killed and indistinctly added that it was an

elephant. This belonged to Indravarma from Malava and was as large as a mountain. It was killed by Bhima. He[116] approached Drona and spoke these words. "You are wielding weapons for Ashvatthama's sake. You live for the sake of beholding him. He has always been your beloved son. But he has been brought down." On hearing this extremely unpleasant news, the preceptor was distressed. He gave up his divine weapons and no longer fought, as he had earlier. He was extremely anxious and his senses were numb with grief. On seeing this, the son of the king of Panchala, the performer of cruel deeds, attacked. The one who knew about the nature of the worlds[117] saw the one who was destined to be the cause of his death. In the battle, he abandoned his divine weapons and decided to die.[118] Parshata grasped his hair with his left hand. Ignoring the loud words spoken by the brave ones, he severed his head. Everyone said, "Do not kill the one who should not be killed." Arjuna jumped down from his chariot and quickly ran, with his arms raised. He repeatedly exclaimed, "O one who knows about dharma! Let the preceptor remain alive. Do not kill him." O bull among men! But though he was restrained by the Kouravas and by Arjuna, he cruelly killed your father. That is the reason all the soldiers are running away, afflicted by fear. O unblemished one! With your father slain, we have also lost all initiative.'"

'Sanjaya said, "On hearing of his father's death in the battle, Drona's son was overcome by fierce rage, like a snake that has been stepped on, by the foot."'

Section Seventy-Two

Narayana Astra Moksha Parva

This parva has 538 shlokas and eight chapters.

Chapter 1143(166): 60 shlokas
Chapter 1144(167): 50 shlokas
Chapter 1145(168): 39 shlokas
Chapter 1146(169): 62 shlokas
Chapter 1147(170): 61 shlokas
Chapter 1148(171): 69 shlokas
Chapter 1159(172): 94 shlokas
Chapter 1150(173): 103 shlokas

This section is named after the release (moksha) from the divine narayana weapon. Angry at Drona's death, Ashvatthama invokes the naryana astra, which was obtained from Narayana. This weapon cannot be countered by fighting and Krishna advises the Pandavas to lay down their weapons. Ashvatthama then kills Pourava Vriddhakshatra, Sudarshana from Malava and the prince of Chedi. Asvatthama's divine weapons are countered by Krishna and Arjuna. The section ends with the praise of Shiva. This section also ends Drona Parva and the fifteenth day of the war.

CHAPTER 1143(166)

'Dhritarashtra said, "O Sanjaya! On hearing that his aged brahmana father had been killed by Dhrishtadyumna through adharma, what did Ashvatthama say? Human, varuna, agneya, brahma, aindra and narayana weapons were always vested in the valiant one.[1] O Sanjaya! He was always devoted to dharma. On hearing that the preceptor had been killed by Dhrishtadyumna through the use of adharma, what did Ashvatthama say? The great-souled one obtained his knowledge of Dhanurveda from Rama.[2] Wishing to be like a preceptor towards his son, he gave him all these divine weapons. There is only one person in the world whom men desire to possess qualities that are superior to those in their own selves. That is the son. There is no one else. All great-souled preceptors pass on the secrets to their sons and to their devoted students. O Sanjaya! He especially obtained all those skills. In a battle, Sharadvati's brave son has become like a second Drona. He is like Rama in knowledge of the sacred texts and like Purandara in battle. He is Kartavirya's equal in valour and Brihaspati's equal in intelligence.[3] The young one is like a mountain in his fortitude and like the fire in his energy. He is like the ocean in gravity and like a serpent's venom in his anger. He is firm in wielding the bow and has conquered exhaustion. He is the foremost among rathas in the world. He is as swift as the wind in speed. He roams around like an enraged Yama. When he is stationed in battle, the earth itself seems to suffer. Truth is his valour and the brave one is not distressed in battle. He has learnt the Vedas. He knows about sacrifices. He is skilled in Dhanurveda. Like the great ocean and like Rama,

Dasharatha's son, he is not agitated. In the battle, a person who followed dharma was killed by Dhrishtadyumna through the use of adharma. On hearing about the preceptor's death, what did Ashvatthama say? The great-souled one was created for Dhrishtadyumna's death, just as Panchala, Yajnasena's son, was generated for Drona's destruction. He[4] was killed violently by a cruel and wicked one who did not possess foresight. On hearing about the preceptor's death, what did Ashvatthama say?"

'Sanjaya replied, "O bull among men! On hearing that his father had been killed through deception by the wicked one, Drona's son's eyes filled with tears and he was angry. O Indra among kings! Because of the rage, his body seemed divine. It was like that of the Destroyer, wishing to consume beings at the end of a yuga. He repeatedly wiped his eyes, which were full of tears. He sighed in anger and spoke these words to Duryodhana. 'My father was brought down by inferior ones after he had cast aside his weapons. A wicked act has been committed by those who should have upheld the standard of dharma. Dharma's son acted ignobly and cruelly. I have heard everything about all that now. If one is engaged in a battle, there will either be victory, or there will be defeat. O king! Of the two, death is always praised. If death results in a battle where the fight is according to norms of fairness, there should not be sorrow. This is what brahmanas have said. There is no doubt that my father has gone to the world reserved for heroes. I should not sorrow for that tiger among men because he has been slain. However, though he was engaged in dharma, his hair was seized while all the soldiers looked one. That is tearing out my vitals. Because of desire, anger, ignorance, insolence and folly, acts of adharma are performed to subdue others. In that way, Parshata has performed this great act of adharma. The evil-souled one has acted cruelly and has certainly disregarded me. Dhrishtadyumna will witness the extremely terrible consequences of that. He has performed an extremely ignoble deed and so has the liar Pandava. They resorted to deception against the preceptor, when he had cast aside his weapons. That is the reason the earth will drink Dharmaraja's blood today. I will use every means to kill Panchala. I will kill Dhrishtadyumna, the perpetrator of a wicked deed, in the battle, whether the task be a gentle or a violent one. O Kourava! Having killed Panchala, I will obtain peace. O tiger among men! This is the reason men desire sons, so that they may be saved from great calamities in this world and the next. My father was reduced to a miserable state, as if he had no relatives, and this was while I, his son and his student, was still alive, like a mountain. Shame on my divine weapons. Shame on my arms. Shame on my valour. Though he possessed a son, Drona's hair was seized. O supreme among the Bharata lineage! I will act so that I am freed of the debt I owe to my father, who has now gone to the world hereafter. Noble ones never praise themselves. However, because I am angry at my father's death, I am now speaking about my manliness. The Pandavas, with Janardana, will witness my valour today. I will crush all the soldiers, as if it is the end of a yuga. O bull among men! While I am

stationed on my chariot, gods, gandharvas, asuras and rakshasas will be incapable of defeating me in the battle today. In the world, there is no one superior to me and Arjuna in use of weapons. I will blaze amidst the soldiers, like the rays of the sun, and use weapons created by the gods. In the battle today, I will use them against the son of the one with the lean horses.[5] I will exhibit my valour and crush the Pandavas. O king! Today, all the directions will be enveloped with showers of my sharp arrows and those on our side will see this. I will shroud everything with nets of arrows that make a fearful noise. I will bring down the enemy, like trees uprooted by a violent storm. O Kouravya! Bibhatsu, Janardana, Bhimasena, the twins, King Yudhishthira, the evil-souled Parshata, Shikhandi and Satyaki do not know the weapons that I possess, or techniques for releasing and withdrawing them. In earlier times, Narayana appeared before my father in the form of a brahmana, who worshipped him in accordance with the proper rites and tendered him offerings. Having received them himself, the illustrious one offered to grant him a boon. My father asked for the supreme narayana weapon. O king! The illustrious one, supreme among the gods, told him,[6] "There will never be another man who will be as great a warrior as you. O brahmana! However, you must never use this suddenly. This weapon never returns without killing the enemy at whom it has been aimed. O lord! But it is impossible to know whom it will not kill. It might even slay those who should not be killed. Therefore, it should not be used.[7] O scorcher of enemies! In a battle, this great weapon must not be used to kill those who are running away, those who have cast aside their weapons, enemies who have yielded and those who have sought refuge. In a battle, if it is used to kill those who should not be slain, it will always oppress the user himself." My father received it. The lord also told me, "In a battle, with this weapon, your energy will blaze and you will be able to shower down many divine weapons." Having said this, the illustrious lord went to heaven. That is how my relative[8] obtained the narayana weapon. With it, I will drive away the Pandavas, Panchalas, Matysas and Kekayas in the encounter, like Sachi's consort[9] against the asuras. O descendant of the Bharata lineage! With this, my arrows will be showered wherever I wish and destroy the valour of the enemy. I will be stationed in the battle and bring down innumerable showers of stones and use arrows with iron heads to drive away the maharathas. There is no doubt that I will bring down many different kinds of battleaxes. O scorcher of enemies! With the great *narayanastra*, I will destroy the enemy and repulse the Pandavas. The wicked Panchala hates his friends, brahmanas and his preceptor. He has performed an extremely despised deed and will not escape from me with his life.' Having heard Drona's son, the army returned.

'"Those supreme among men blew on giant conch shells. Cheerfully, they sounded drums and thousands of smaller drums. The earth roared with the sound of hooves and wheels. That tremendous sound echoed on earth, the sky and heaven. The Pandavas

heard that sound, which was like the thunder of clouds. Those best of rathas united and consulted each other. O descendant of the Bharata lineage! Having spoken those words, Drona's son touched water and invoked the divine narayana weapon."'

CHAPTER 1144(167)

'Sanjaya said, "When the narayana weapon was invoked, violent winds mixed with rain began to blow, though there were no clouds in the sky. The earth trembled and the great oceans were agitated. Instead of flowing towards the ocean, the rivers flowed in an opposite direction. O descendant of the Bharata lineage! The summits of mountains were shattered. Small animals kept the sons of Pandu to the right.[10] There was darkness and the sun became dim. Different kinds of carnivorous beings cheerfully descended there. O lord of the earth! The gods, danavas and gandharvas were terrified. On seeing ferocity, all the kings became extremely anxious. They were pained and lost their senses on witnessing the terrible and fearful form of the weapon used by Drona's son."

'Dhritarashtra said, "O Sanjaya! In that battle, Drona's son was angry because his father had been killed. He was tormented by severe sorrow and made the soldiers[11] rally again. On seeing that the Kurus were attacking, what consultations did the Pandavas hold, so that Dhrishtadyumna might be protected? Tell me everything."

'Sanjaya replied, "Earlier, Yudhishthira had seen that the sons of Dhritarashtra were running away. Now he heard them make a tremendous noise and spoke to Arjuna. 'The preceptor, Drona, has been killed by Dhrishtadyumna in the battle, like the great asura, Vritra, slain by the one with the vajra in his hand. O Dhananjaya! The Kurus lost all hope of being victorious in the battle. They were miserable in their minds. They fled, making up their minds to protect themselves. With their parshnis and charioteers slain, some swiftly fled on their chariots. The kings were without flags, standards and umbrellas and the poles of their chariots were shattered. The seats of the chariots were broken. Some lost their senses and climbed onto horses. Some were frightened and themselves urged the horses of their chariots with their feet. With the yokes, wheels and axles broken, some were distressed and quickly fled. Others were dislodged from the backs of elephants and pinned there by iron arrows. Elephants were killed by the storms of arrows and driven away in the ten directions. Others lost their weapons and armour and their mounts took to the ground. Others were crushed by broken wheels and horses and elephants. As they fled from the enemy in fear, they loudly called out to fathers and sons. They lost their energy and were overcome by depression. They could no longer recognize each other. Some removed the armour from the severely wounded bodies of sons, fathers, friends and brothers and washed them with water. After Drona was killed, the army was quickly reduced to such a state. How has it returned again? If you know this, tell me. There are the sounds of horses neighing and elephants trumpeting. This is mingling with the loud sound from the roaring of chariot wheels. This great and fierce

sound has arisen in the ocean of the Kurus. It is repeatedly arising and is making those on my side tremble. It is my view that this will swallow up the three worlds, together with Indra. I think that this fierce and loud roar is being made by the wielder of the vajra himself. On Drona being killed, Vasava is appearing on the side of the Kouravas. Our body hair is standing erect and the rathas and elephants are anxious. O Dhananjaya! What is this extremely fierce uproar that can be heard there? The Kouravas were in a shattered state. Which maharatha, like the lord of the gods, has rallied them for the sake of fighting in this battle?'

'"Arjuna said, 'They are ready to perform fierce deeds, basing themselves on patience. The Kouravas are making a noise and blowing on conch shells, depending on the valour of a person. After the preceptor cast aside his weapons and was slain, there should be no doubts about who that person is. The sons of Dhritarashtra have resorted to him and are roaring. The mighty-armed one is modest. He is like a crazy elephant in his gait. His face is glossy and he is the performer of fierce deeds. He has freed the Kurus from their fear. When he was born, Drona gave the wealth of one thousand cows to brahmanas. That Ashvatthama is roaring. As soon as he was born, the brave one neighed like Uchchaihshrava and the earth and the three worlds trembled because of this. On hearing this, an invisible voice named him Ashvatthama then.[12] O Pandava! That brave one is roaring now. There was the one[13] who was killed by Parshata, as if he was without a protector. It was an extremely cruel deed and his protector is now stationed there. Panchala grievously seized my preceptor's hair. Because of that, and because of his own manliness, Drona's son will not forgive him. Because of the kingdom, you have also spoken a falsehood to the preceptor. Though you know about dharma and are known as a virtuous person, you have performed an extremely grave deed of adharma. "Pandava knows about all forms of dharma. He is also my student. He will not utter a lie." Thinking this, he[14] believed what you said. You spoke a lie, though you garbed it in the guise of truth when you spoke to the preceptor, since you said that an elephant had been killed. At this, he discarded his weapons and became indifferent. O king! He was bereft of his senses and became distracted. O lord! You saw what happened. Affectionate towards his son, he was unwilling to fight and was full of sorrow. Abandoning eternal dharma, the preceptor was killed by the student.[15] Though he had cast aside his weapons, your preceptor was killed and this was adharma. If you can, protect Parshata with all your advisers. With his relative slain, he will now be devoured by the preceptor's angry son. Even if all of us try, we will not be able to protect Parshata today. He[16] is extremely affectionate towards all beings. On hearing that his father was seized by the hair, he will destroy us in the battle today. I loudly exclaimed that the preceptor should be protected. However, transgressing his own dharma, the student slew the preceptor. We have already spent most of our lives and only a little bit

is left. But now, even that little bit has been tainted by this great act of adharma. He[17] was always like a father in his affection. According to dharma, he was also our father.[18] To obtain the kingdom for a brief period, we have killed our preceptor. O lord of the earth! Dhritarashtra gave the entire earth to Bhishma and Drona and his sons, who were even more valuable. Having obtained such a livelihood from him, he always treated the others[19] well. The preceptor always loved us, even more than his son. He was not subjugated by us in the battle. He was killed by your words, when he cast aside his weapons. Had he fought, even Shatakratu[20] would not have been able to kill him. The preceptor was aged. He always did what was good for us. But we injured him. We have performed an ignoble deed for the sake of the kingdom and because of our limited intelligence. My preceptor had always known that I, Vasava's son, would have given up everything out of affection for him—sons, brothers, fathers, wives, and even life itself. But because of desire for the kingdom, I ignored him when he was being killed. O king! O lord! Because of that, I am covered with shame and have attained hell. He was a brahmana. He was an aged preceptor. He had cast aside his weapons. He was like a sage. We have killed him today, for the sake of the kingdom. It is better for us to be dead than to remain alive.'"'

CHAPTER 1145(168)

'Sanjaya said, "O great king! On hearing Arjuna's words, the maharathas there did not say anything to Dhananjaya, pleasant or unpleasant. O bull among the Bharata lineage! However, mighty-armed Bhimasena was angry and spoke these words, censuring Kounteya Arjuna. 'O Partha! You speak words full of dharma, like a hermit who has retired to the forest, or like a brahmana rigid in his vows raising his staff. Saving others from injury, protecting one's own life from injury and exhibiting forgiveness towards women and the virtuous—with these qualities, a kshatriya swiftly obtains the earth and attains dharma, fame and prosperity. O extender of the lineage! You are vested with all the qualities of kshatriyas. It is not proper that you should now speak like one who is ignorant. O Kounteya! Your valour is like that of Shakra, Shachi's consort. Like the ocean does not cross the shoreline, you do not transgress dharma. Which person amongst us will not applaud you? Serving dharma, you pushed back your rage for thirteen years. O son![21] It is through good fortune that your mind has turned towards your own dharma today. O one without decay! It is through good fortune that your mind has turned towards non-violence today. With the kingdom deprived through adharma, you have turned towards dharma. Droupadi was supremely afflicted when she was brought into the assembly hall by the enemy. We were exiled to the forest, with bark and deerskin as garments. We did not deserve this, but we were made to endure it for thirteen years by the enemy. O unblemished one! These are reasons for anger, but you

have abandoned your rage. Yet, you say that you are devoted to the dharma of kshatriyas in every way. "Remembering all those acts of adharma, I have united with you today. I will kill the inferior ones who have robbed us of the kingdom, together with their followers." This is what you said earlier, when we assembled to do battle. "I will strive to the utmost of my capacity." But you are censuring us now. You have said that you wish to abide by your own dharma, but you are falsifying those words now. We are afflicted by fear and your words are striking us in our inner organs. O destroyer of enemies! You are pouring a corrosive onto the sores of those who are wounded. My heart has been shattered, afflicted by the stakes of your words. You are great in your adharma. You do not know what it means to follow dharma. You have not praised us, though we have been praiseworthy. You have praised one who is not even one-sixteenth part of you.[22] You have spoken about your own self, but not about those who are vested with all the qualities. In my anger, I can rend the earth and shatter the mountains. I can hurl the terrible and heavy club that is garlanded with gold, and with it I can shatter trees that are as large as mountains and uproot them like the wind. O bull among men! You should know that your brother is such a person. O one with infinite valour! You should not be frightened of Drona's son. O Bibhatsu! Otherwise, stay here, with all the bulls among men. With the club in my hand, I will defeat him in this great battle.'

'"Then the son of the king of Panchala spoke to Partha, like Hiranyakashipu speaking to an angry and roaring Hari.[23] 'O Bibhatsu! The learned ones have laid down certain tasks for brahmanas—officiating at sacrifices, teaching, donations, performance of sacrifices, receiving gifts and sixth, studying. O Partha! You have reproached me. To which of these was Drona, who has been slain by me, devoted? He transgressed his own dharma and devoted himself to the dharma of kshatriyas. The performer of inferior deeds killed us through the use of superhuman weapons. He said that he was a brahmana, but resorted to the use of maya. O Partha! He has himself been slain through the use of maya today. So what? If Drona has been punished by me and his son roars loudly and fiercely in anger, how do I suffer because of that? I do not think it is extraordinary that Drona's son should only roar in this way. He is incapable of protecting the Kouravas and will cause their death. You say that you are devoted to dharma and have described me as my preceptor's killer. But it was for that reason that I was born from the fire, as the son of Panchala. O Dhananjaya! How can you describe him as a brahmana or a kshatriya? When he fought in the battle, he thought good and evil acts were the same. Overcome by anger, he used the brahmastra to even kill those who were unacquainted with the use of weapons. O supreme among men! Why should we not use any means to kill him? Those who know about dharma say that those who are for adharma are like poison. O Arjuna! You know about dharma and artha. Why are you censuring me? He was violent and I brought him down from his chariot. O Bibhatsu!

Why are you reproaching me? You should congratulate me. O Partha! In the battle, I have severed the terrible Drona's head. He was like the blazing sun and like poison. I should be praised, but you are not praising me. In the battle, he slew my relatives and not those of anyone else. Having only severed his head, my fever[24] has not been assuaged. My heart is still suffering, because I did not hurl his head, like Jayadratha's head, into the land of the nishadas.[25] O Arjuna! It has been instructed that not killing one's enemy is tantamount to adharma. Yet again, the dharma of kshatriyas is to kill, or be killed. O Pandava! In accordance with dharma, I have killed my enemy in the battle. This is just as you killed the brave Bhagadatta, your father's friend.[26] Having struck your grandfather[27] in the battle, you thought that you were acting in accordance with dharma. When I killed my wicked enemy, why do you not think that it is dharma? O Arjuna! The eldest Pandava is not a liar. Nor have I acted in accordance with adharma. The wicked one slew his disciples. Fight and victory will be yours.'"'

CHAPTER 1146(169)

'Dhritarashtra said, "The great-souled one had studied the Vedas and their branches in the proper way. The complete mastery of Dhanurveda and humility were vested in him. The wicked, violent and evil-souled one, the slayer of his preceptor, injured such a Drona, the son of a maharshi. In that battle, it was through his favours that those bulls among men performed superhuman deeds, difficult for the gods and the asuras.[28] The evil-acting one injured Drona while they looked on. Were there no kshatriyas who were enraged? Did they not shame him because of this wrath? All the Parthas were there and all the kings of the earth who were archers. O Sanjaya! On hearing this, what did they tell Panchala? Tell me that."

'Sanjaya replied, "O lord of the earth! On hearing the words of the evil-acting son of Drupada, all the kings of the earth were silent. They glanced at Arjuna and censured Parshata with their sight. With tears and sighs, they said, 'Shame! Shame!' Yudhishthira, Bhima, the twins, Krishna and the others were shame-faced. O king! But Satyaki spoke. 'Is there no man here who will quickly kill this wicked man, the worst of men? He is speaking unpleasant words. How are his tongue and head not shattering into a hundred fragments? When the inferior one committed the act of adharma by injuring his preceptor, why was he not brought down? Having performed this evil deed, he deserves the censure of the Parthas and all the Andhakas and Vrishnis. But he is praising himself in this assembly of men. Having performed a deed that should not have been performed, you are again showing hatred towards your preceptor. Because of that, you should be killed by us. You should not remain alive for a single instant. Who other than this wretch among men would kill a virtuous preceptor, who had dharma in his soul, and then seize him by the hair? O defiler of the lineage! You have degraded seven

generations of your ancestors and seven generations of your descendants and deprived them of all their fame. You have spoken to Partha, bull among men, about Bhishma, but that great-souled one himself decided the means of his death. It was your evil-acting brother[29] who killed him. There is no one on earth who is as wicked as these two sons of Panchala. Your father truly created Shikhandi for Bhishma's destruction and the great-souled one only protected him from his death.[30] The Panchalas are inferior and have deviated from dharma. They hate their friends and their preceptors. You and your brother have only obtained censure from virtuous people. If you again speak such words in my presence, I will bring down your head with this club, which is like the vajra.' Thus addressed by Satvata Satyaki, Parshata became angry.

'"He laughed and addressed the enraged one in these harsh words. 'O Madhava! I have heard you. I have heard you. But I forgive you. You are yourself ignoble and evil, but are censuring men who are righteous. In this world, forgiveness is praised. But the wicked should not be forgiven. Evil-souled ones think that forgiving people are powerless. You are inferior in conduct. You are inferior in your soul. You are wicked in your resolution, from the tips of your hair to your toes. You wish to censure others. But Bhurishrava's arm had been severed and he was fasting to death. You were restrained from striking him. What can be more evil than that? In the battle, Drona used his divine weapons and cornered me in a vyuha. I killed him when he had cast aside his weapons. O cruel one! What was wicked about that deed? He[31] was not fighting. He had cast aside his weapons and was fasting to death, like a sage. O Satyaki! His arm was severed and he was killed by someone else.[32] What about that? The valiant one exhibited his prowess and forced you down on the ground then. Why did you not kill that supreme among men then? The noble one had already been vanquished by Partha. You then killed Somadatta's powerful and valiant son. Wherever Drona scattered the Pandu soldiers, those were the places I ventured to and shot thousands of arrows. However, you yourself performed an act that is worthy of a chandala.[33] You should be reproached. Why are you censuring me with these harsh words? O worst of the Vrishni lineage! You are the one who has performed a terrible deed, not I. You are the abode of wicked deeds. Do not speak to me again. Hold your tongue. You should not speak to me after this. This is what I am telling you with my lips. If you again speak to me foolishly in harsh words, I will fight against you and dispatch you to Vaivasvata's eternal abode with arrows. O foolish one! One cannot triumph only with dharma. Listen to the acts of adharma they[34] have performed. They have earlier deprived Pandava Yudhishthira through adharma. O Satyaki! They have oppressed Droupadi through adharma. They have exiled all the Pandavas, with Krishna,[35] to the forest. O foolish one! All their possessions were robbed through adharma. It was through adharma that the enemy deprived us of the king of Madra.[36] On this side, Bhishma, the grandfather of the Kuru

lineage, was brought down through adharma. O one acquainted with dharma! Bhurishrava was slain by you through adharma. O Satvata! This is the way the enemy and the Pandaveyas have conducted themselves in this battle. Though they are brave and knowledgeable about dharma, they wished to ensure victory. Supreme dharma is difficult to discern. In that way, adharma is extremely difficult to determine. Fight with the Kouravas. Do not return to your father's abode.' Having heard these harsh and cruel words, the handsome Satyaki seemed to tremble. When he heard these words, Satyaki's eyes became coppery red with anger. He grasped his club and sighed like a serpent.

'"He laid his bow down on his chariot and advanced towards Panchala. In great anger he said, 'I will not speak harsh words to you. You deserve to be killed and I will slay you.' The immensely strong one descended violently, in rage, on Panchala. His wrath was like that of an enraged Yama. Urged by Vasudeva, the immensely strong Bhimasena leapt down from his chariot and quickly seized him by the arms. The angry and powerful Satyaki was advancing and dragged the powerful Pandava with him, as he tried to hold him back. Bhima, supreme among strong ones, planted his feet firmly on the ground and used force to stop the bull among the Shini lineage at the sixth step. O lord of the earth! As he was seized by the strong one,[37] Sahadeva descended from his chariot and spoke these gentle words. 'O tiger among men! O Madhava! Among our friends, there are none who are superior to the Andhakas, Vrishnis and Panchalas. The Andhakas and the Vrishnis, especially you and Krishna, do not have any friends who are superior to us. O Varshneya! Even if they look till the frontiers of the ocean, the Panchalas will not find any friends who are superior to the Pandavas and the Vrishnis. He[38] cannot think of a friend who is like you and you of someone like him. You are to us, as we are to you. You know everything about dharma. Remember the dharma that one must show towards friends. O bull among the Shini lineage! Control your anger towards Panchala and be pacified. You should forgive Parshata and let Parshata forgive you. We will also practise forgiveness. There is nothing superior to forgiveness.' O venerable one! Shini's descendant was pacified by Sahadeva. The son of the king of Panchala laughed and spoke these words. 'O Bhima! Release Shini's grandson. Free him. He prides himself in fighting. Let him advance against me, like the wind against mountains. I will destroy his pride with my sharp arrows. O Kounteya! In the encounter, I will rob him of his love for fighting and of his life. The Kouravas are advancing. I am alone capable of performing the grave task that has arisen, one that the sons of Pandu have taken up. Else, let Phalguna counter all of them in battle and I use my arrows to bring down his[39] head. He thinks that I am like the armless Bhurishrava in the battle. Release him. Let him kill me, or let me kill him.' On hearing Panchala's words, the powerful Satyaki sighed like a serpent and trembled, seized by Bhima's arms. O venerable one! Vasudeva and Dharmaraja swiftly made great efforts to restrain those two brave ones. Though their eyes were red with rage, they were restrained by those

two great archers. Wishing to fight, those bulls among kshatriyas then advanced against the enemy in the battle."'

CHAPTER 1147(170)

'Sanjaya said, "Drona's son caused a great carnage among the enemy. He was like the Destroyer, created by destiny to destroy all beings at the end of a yuga. He killed the enemy with his broad-headed arrows. The standards were like trees. The weapons were like mountain peaks. The slain elephants were like giant mountains. The horses were strewn around like *kimpurushas*.[40] The bows were like clumps of reeds. There were spears and the roars of carnivorous creatures. The place was full of large numbers of demons and yakshas. He created a mountain of corpses. The bull among men then roared powerfully and loudly and again made your son hear his oath. 'Dharma's son, Yudhishthira, disguised himself in the cloak of dharma. While the preceptor was fighting, he made him cast aside his weapons. Therefore, while he looks on, I will drive away his soldiers. I tell you truthfully that I will rout them and kill the wicked Panchala. I will kill all of them, if they fight against me in the battle. Know this to be the truth. Therefore, make your soldiers return.' On hearing these words, your son made his soldiers return, dispelling their great fear with a loud roar, like that of a lion. O king! The Kuru and Pandava soldiers clashed again. There was a fierce encounter, like that between two swelling oceans. Drona's son incited and rallied the Kouravas. At Drona's death, the Pandus and the Panchalas also became fierce. Both sides were extremely cheerful and saw themselves as victorious. They were enraged, and with great force, advanced on that field of battle. O Indra among kings! It was like a mountain clashing against a mountain, or an ocean against another ocean. That was the way the Kurus and the Pandavas rushed against each other. The Kuru and Pandava soldiers were delighted and blew on thousands of conch shells and sounded tens of thousands of drums. The great roar that arose from the soldiers was like the roar of the ocean when it is churned. It was extraordinary.

'"Then, Drona's son invoked the narayana weapon. He aimed it at the Pandu and Panchala armies. Thousands of arrows, flaming at the tips, appeared in the sky and devoured the Pandavas, like serpents with flaming mouths. O king! In that great battle, the directions, the sky and the soldiers were enveloped in an instant, like the world being engulfed by the blazing rays of the sun. O lord of the earth! After this, iron balls appeared, like blazing stellar bodies in the clear sky. The four directions were covered by wonderful shataghnis that were like the fire. They possessed wheels and were sharp as razors. They formed circles and blazed. O bull among the Bharata lineage! The sky was densely covered with these weapons. On seeing this, the Pandus, the Panchalas and the Srinjayas became anxious. O lord of men! Wherever the maharatha Pandavas fought, in those spots, that weapon increased in power. They were slain by that

narayana weapon. All of them were consumed, as if by a fire, and became frightened in that battle. O lord! At the end of the winter, a conflagration burns down dry wood. Like that, that weapon consumed the Pandu soldiers. On every side, the soldiers were destroyed by that weapon. On seeing this, the lord Yudhishthira, Dharma's son, was overcome by supreme terror. He saw that his soldiers were running away and in the midst, the Parthas were bereft of their senses.

'"Dharma's son spoke these words. 'O Dhrishtadyumna! Run away with the Panchala soldiers. O Satyaki! Run away home, surrounded by the Vrishnis and the Andhakas. Vasudeva, with dharma in his soul, will himself think of means of saving himself. He is capable of instructing the entire world. How can I say anything to him? We should no longer fight. I am saying this to all the soldiers. With my brothers, I will enter the fire. In this battle, we have crossed the fierce oceans that are Bhishma and Drona, extremely difficult for cowards to cross. With all our soldiers, we are now being submerged in this trifle that is Drona's son.[41] Since the preceptor, who was beneficial towards us, was brought down by me in the battle, let Bibhatsu's wishes towards me swiftly come true.[42] The child who was Subhadra's son was unskilled in fighting. He was slain by many skilled and cruel ones and was not protected by him.[43] When she was brought into the assembly hall and sought to be made a slave girl, Krishna[44] asked him a question. But he,[45] together with his son, ignored her. When everyone was exhausted, he[46] gave Dhritarashtra's son armour so that he might kill Phalguna and protect Saindhava. He possessed knowledge about brahmastra and used it against the Panchalas, headed by Satyajit.[47] They were making endeavours for your sake and were completely destroyed. We were exiled and robbed of our kingdom through adharma. Though those devoted to us sought to restrain him, he[48] asked us to leave. Our supreme well-wisher, who has performed many beneficial deeds for us, has been killed.[49] Since he has been slain, with all my relatives, I will advance towards my death.' When Kounteya had spoken in this way, Dasharha waved his arms and quickly restrained the soldiers from running away.

'"He spoke these words. 'Swiftly lay down your weapons and descend from your mounts and your horses. This is the method of countering, decreed by the great-souled one.[50] All of you descend from the elephants, the horses and the chariots onto the ground. If you are on the ground and without weapons, this weapon will not kill you. Wherever warriors fight against the strength of this weapon, in those spots, the Kouravas will become stronger. But those men who fling away their weapons and descend from their mounts, will not be slain by this weapon in the battle. But all those who seek to counter it, even in their minds, will be killed, even if they descend to the nether regions.' O descendant of the Bharata lineage! On hearing Vasudeva's words, all of them flung away their weapons and cast aside any thought of fighting, even in their

minds.

"'O king! On seeing that they wished to cast aside their weapons, Pandava Bhimasena cheerfully spoke these words. 'No one should, under any circumstances, cast aside weapons. I will use my arrows to quickly counter the weapon of Drona's son. My heavy club is decorated with gold. In this battle, I will roam around like Death and use it to destroy the weapon of Drona's son. There is no man who is my equal in valour, just as there is no stellar body that is equal to the sun. Behold my firm arms. They are like the trunk of a king of elephants. These are capable of bringing down a mountain, with its summit. I am the only man who has the might of ten thousand elephants. I am without a peer, just as the renowned Shakra is amidst the gods in heaven. Let them behold the strength of my arms and my broad chest in the battle, as I repulse the flaming and blazing weapon of Drona's son. While the Kurus and the Pandus look on, if there is no one else who is capable of countering the narayana weapon, I will repulse it today.' Having thus spoken, Bhima, the scorcher of enemies, advanced against Drona's son on a chariot that was as radiant as the sun and roared like the clouds. Kunti's son was dexterous, swift and valiant and in a short instant, enveloped him[51] with a net of arrows. Drona's son laughed at this and addressed him.[52] He invoked mantras and shrouded him with arrows that flamed at the tips. In that battle, Partha was enveloped with these. They were like blazing serpents, with flames emerging from their mouths. They were like golden sparks. O king! In that encounter, Bhimasena's form was like that of a mountain when the day is done, covered with fireflies. O great king! That weapon of Drona's son was aimed and increased in its influence, like a fire fanned by the wind. On seeing that the weapon, terrible in its power, was increasing in its influence, all the Pandu soldiers were overcome by great fear, with the exception of Bhima. All of them laid down their weapons on the ground. All of them alighted from their chariots, elephants and horses. When they had thrown down their weapons and descended from their mounts, the great power of that weapon descended on Bhima's head. All beings, especially the Pandavas, uttered sounds of lamentation, when they saw that Bhimasena was covered by the energy of that weapon."'

CHAPTER 1148(171)

'Sanjaya said, "On seeing that Bhimasena was shrouded by that weapon, Dhananjaya released the varuna weapon to counter its energy. However, because of Arjuna's dexterity and because he was covered by energy, no one noticed that he had been covered by the varuna weapon.[53] Bhima, with his horses, charioteer and chariot, was covered by the weapon of Drona's son. He was like a blazing fire in the midst of another fire and it was extremely difficult to look at him. O king! Just as all stellar bodies head towards Mount Asta[54] when night is over, all those arrows descended towards

Bhimasena's chariot. O venerable one! Bhima, his chariot, his horses and his charioteer seemed to be in the midst of a fire created by Drona's son. It was as if the entire universe, with its mobile and immobile objects, was consumed by a fire at the appointed time,[55] which then entered the mouth of the Creator. Thus did that weapon enter Bhima. It was like the sun entering the fire, or like the fire entering the sun. Such was the energy with which it penetrated that no one could see anything. The power of that weapon extended in the direction of Bhima's chariot. And in that battle, the power of Drona's son increased and there was no one to counter him. All the soldiers of the Pandus had laid down their weapons and were bereft of their senses. All the maharathas, with Yudhishthira at the forefront, had turned their faces away.

'"On seeing all this, the brave and immensely radiant Arjuna and Vasudeva quickly descended from their chariot and dashed towards Bhima. There was an energy created from the strength of the weapon of Drona's son. Those two immensely strong ones resorted to their power of maya and immersed themselves in it. Because they had cast aside their weapons, because of the use of the varuna weapon and because of their own energy, those two Krishnas were not burnt by the fire of that weapon. To pacify the narayana weapon, Nara and Narayana[56] forcefully dragged Bhima away, together with all his weapons. While he was being dragged away, maharatha Kounteya[57] continued to roar loudly and this fanned the extremely invincible and fierce weapon of Drona's son. Vasudeva said, 'O son of Pandu! O Kounteya! Though you have been restrained, why are you not retreating from this battle? If the descendants of the Kourava lineage could have been defeated through fighting, then we, and all these bulls among men, would have fought. All those on your side have descended from their chariots. O Kounteya! Therefore, descend from your chariot too.' Having thus addressed him, Krishna brought him[58] down from his chariot, though he sighed like a serpent and his eyes were red with rage. When he was brought down from the chariot onto the ground and forced to cast aside his weapons, the narayana weapon, the scorcher of enemies, was pacified. The energy, which was difficult to withstand, became pacified. All the directions and the sub-directions became clear. Auspicious winds began to blow and the animals and birds were calmed. O lord of men! The mounts and the warriors became cheerful. O descendant of the Bharata lineage! When its[59] fierce energy was dispelled, the intelligent Bhima looked resplendent, like the sun that arises at the end of the night. On seeing that the supreme weapon was pacified, the remnants of the Pandava army stationed themselves, wishing to kill your sons.

'"O great king! When the weapon was countered and the soldiers were stationed thus, Duryodhana spoke to Drona's son. 'O Ashvatthama! Quickly use that weapon again. The Panchalas are stationed again, desiring victory.' O venerable one! Having been thus addressed by your son, Ashvatthama sighed in great distress and spoke to the king. 'O

king! This weapon cannot be brought back.[60] It cannot be used a second time. If brought back, there is no doubt that it will kill the person who uses it. O lord of men! Vasudeva devised the means for repulsing the weapon. Otherwise, it would have slain the enemy in the battle. There can be defeat or death. But death is superior to defeat. Having been defeated and forced to cast aside their[61] weapons, they are as good as dead.' Duryodhana replied, 'O son of the preceptor! O one who is supreme in the knowledge of weapons! If that weapon cannot be invoked a second time, let the slayers of the preceptor be killed with some other weapon. All the divine weapons are vested in you, just as weapons are vested in Tryambaka.[62] If you so wish, even an enraged Purandara cannot escape from you.'"'

'Dhritarashtra asked, "When Drona was killed in that inferior way, that weapon was countered and Duryodhana spoke those words, what did Drona's son do next? He saw that the Parthas were stationed for battle and were roaming around at the head of the army, having been freed from the narayana weapon."

'Sanjaya replied, "Knowing the manner in which his father had been killed, the one with the tail of the lion on his banner[63] was extremely angry. He cast aside all fear and attacked Parshata. That bull among men struck that bull among men[64] with twenty kshudraka arrows and then powerfully pierced him with another five. O king! Dhrishtadyumna was like a powerful fire. O king! He pierced Drona's son with sixty-three arrows. He used twenty gold-tufted arrows sharpened on stone to pierce his charioteer and pierced his four horses with four sharp arrows. Having been pierced and pierced again, Drona's son made the earth tremble with his roars, as if he was going to rob all beings of their lives in that great battle. O king! Parshata was powerful, skilled in the use of weapons and firm in his resolution. Deciding on death rather than retreat, he attacked Drona's son. Panchala, supreme among rathas and possessing an immeasurable soul, showered down arrows on the head of Drona's son. Enraged in that battle, Drona's son enveloped him with arrows. Remembering the death of his father, he pierced him with ten arrows. He used a couple of well-aimed and razor-sharp arrows to sever his standard and his bow. Then, Drona's son struck the prince of Panchala with other arrows. In that great battle, Drona's son deprived him of his horses, charioteer and chariot. He angrily shrouded all his followers with arrows. O lord of the earth! At this, the Panchala soldiers began to flee. They were frightened, distressed and wounded by those arrows.

'"On seeing that the warriors were retreating and that Dhrishtadyumna was afflicted, Shini's descendant quickly urged his chariot towards the chariot of Drona's son. He struck Ashvatthama with eight sharp arrows. He again struck him violently with twenty arrows that had many different forms. He pierced his charioteer and struck his four horses with four arrows. The great archer was thus violently struck by arrows of many

different forms. However, Drona's son laughed and spoke these words to Yuyudhana. 'O Shini's descendant! I know your preference for the slayer of the preceptor.[65] But when he has been grasped by me, you will not be able to save him.' Having spoken these words, Drona's son released a supreme arrow with excellent tufts. It was as radiant as the sun and it was just as Hari had released his vajra towards Vritra.[66] That arrow pierced his armour and having passed through it, penetrated the ground, like a hissing snake entering a hole. With his armour shattered, the brave one was like an elephant struck by a goad. Copious quantities of blood flowed from his wounds and he let go of his bow and arrows. He was senseless and covered with blood. He sank down on the floor of his chariot. On seeing this, his charioteer swiftly bore him away, away from the chariot of Drona's son.

'"With another well-tufted arrow with drooping tufts, the scorcher of enemies[67] struck Dhrishtadyumna between the eyebrows. He had already been struck and was severely pierced again. Panchala was weak and grabbed the pole of his standard. O king! He was like a crazy elephant, assailed by a lion. On seeing this, five brave Pandava rathas quickly advanced—Kiriti, Bhimasena, the Pourava Vriddhakshatra,[68] the prince of the Chedis and Sudarshana from Malava. Each of the five simultaneously struck him with five arrows. However, Drona's son shot twenty-five arrows and simultaneously severed the five arrows, which were like venomous serpents, that each of the five had released. Drona's son struck Pourava with seven sharp arrows, Malava with three, Partha[69] with one and Vrikodara with six. O king! All of those maharathas pierced Drona's son. Together, and separately, they used gold-tufted arrows that had been sharpened on stone. The prince pierced Drona's son with twenty arrows, Partha with eight and each of the others with three arrows. Drona's son struck Arjuna with six arrows, Vasudeva with ten and Bhima with ten. He struck the prince with four arrows and used two more to sever his bow and his standard. Piercing Partha again with a shower of arrows, Drona's son roared fiercely, like a lion. Drona's son used extremely sharp and yellow arrows in torrents and covered the front and the rear. The earth, the sky, the firmament, the directions and the sub-directions were covered with these arrows, which were terrible in form. He was fierce in his energy. He was like Indra in his valour. With three arrows that were released at the same time, he severed the head and the two arms, which were like Indra's standard, of Sudarshana, who was stationed on his own chariot. He killed Pourava with a spear[70] and used his arrows to shatter his chariot into fragments. With broad-headed arrows, he severed his[71] arms, which were smeared with excellent sandalwood paste, and his head from his body. The youthful and beloved prince of Chedi was like the blue lotus[72] in complexion. Using supreme arrows that were like blazing flames of fire, he[73] laughed and pierced him, dispatching him, with his horses

and his charioteer, towards death. Having slain those two brave warriors in the battle, the lord who was Drona's son remained unvanquished and delightedly blew on his large conch shell. All the Panchalas and Pandava Bhimasena were frightened. They abandoned Dhrishtadyumna's chariot and fled in different directions. When they were running away in this way, Drona's son pursued them and showered down arrows from the rear. He attacked them with great force and was like Death amidst the Pandu soldiers. In that battle, those kshatriyas were slaughtered by Drona's son. O king! Terrified of Drona's son, they fled in all the directions."'

CHAPTER 1149(172)

'Sanjaya said, "On seeing that the army was routed, Kunti's son, Dhananjaya, immeasurable in his soul, advanced against Drona's son, wishing to kill him. O king! Rallied because of the efforts of Govinda and Arjuna, those soldiers remained stationed there. It was Vibhatsu alone, supported by the Somakas, the Matsyas and some others, who returned against the advancing Kouravas. Savyasachi quickly approached the great archer, who bore the mark of the lion's tail on his banner. He spoke to Ashvatthama. 'Show me your strength, your valour, your knowledge, your manliness, the affection that you bear towards the sons of Dhritarashtra, the hatred you bear towards us and the great and supreme energy you possess. Parshata, Drona's killer, will shatter your insolence today. He is like the fire of destruction and slaughters his enemies in a battle. Clash against him, or against me and Keshava.'"

'Dhritarashtra asked, "O Sanjaya! The preceptor's son deserves honour and is powerful. He bears affection towards Dhananjaya and Vasava's son[74] bears affection towards him. Bibhatsu has never used such harsh words earlier. Why did Kounteya use such harsh words towards his friend?"

'Sanjaya replied, "When the prince,[75] Pourava Vriddhakshatra and Sudarshana from Malava, who were duly skilled in the use of weapons, were killed, and Dhrishtadyumna, Satyaki and Bhima were defeated, the lord Bibhatsu suffered from great grief, the likes of which he had not felt before. He also remembered the heart-rending words Yudhishthira had addressed towards him and their hardships and felt miserable in his mind. It was because of this internal fire that he used indecent and unpleasant words towards Drona's son. The preceptor's son deserved honour and should not have been addressed in such harsh words, deserving of a coward. O king! Having been thus addressed by Partha in harsh words that struck at the inner chords, the supreme of great archers sighed in rage. Drona's son became angry with Partha, and especially with Krishna.

'"Stationed on his chariot, the valiant one touched the wind.[76] He invoked the agneya weapon, which is extremely difficult for even the gods to resist. The preceptor's son directed this at the masses of enemies, whether they were visible or invisible. He used

mantras to invoke that weapon on a flaming arrow that was like a fire without smoke. The destroyer of enemy heroes was overcome with rage and released it in all the directions. At this, a tumultuous shower of arrows was generated from the sky. Cold winds began to blow and the sun ceased to radiate heat. Vultures shrieked hideously in all the directions. With a great roar, blood showered down from the sky. Birds, animals, cattle and even sages who were rigid in their vows and supremely careful in controlling their souls, lost all sense of peace. All the great elements were agitated and the sun was dislodged from its course. The three worlds were tormented, feverish and distressed. Tormented by the energy of that arrow, elephants lay down on the ground. Desiring to free themselves from that fierce energy, they sighed deeply. O descendant of the Bharata lineage! The waterbodies were scorched and beings that lived in the water were burnt and could find no peace. Arrows showered down from the sky, the directions and the sub-directions. They descended on the high and the low, with the force of Garuda or that of the wind. The enemies were burnt and fell down, like trees scorched by a fire. Giant elephants were burnt and fell down in every direction, shrieking in woe. Their loud lamentation was like the thunder of the clouds. Other giant elephants were burnt and fled. There were others that were terrified, as if when a forest is burnt and enveloped by a fierce fire. O venerable one! O lord! Large numbers of horses and large numbers of chariots were seen to be burnt and looked like the tops of trees consumed in a conflagration. Large numbers of chariots fell down here and there, in thousands. O descendant of the Bharata lineage! In that battle, it was as if those soldiers were being burnt by the illustrious Agni. It was like the fire of destruction[77] that destroys all beings at the end of a yuga. O king! On seeing that the Pandava soldiers were being consumed in that great battle, those on your side were delighted and roared like lions. O descendant of the Bharata lineage! Those on your side wished for victory and were cheerful. They quickly sounded thousands of trumpets of many different kinds. O king! In that great battle, everything was covered in darkness and nothing could be seen, the entire akshouhinis or Pandava Savyasachi. O king! We have not seen, or heard of, the likes of the weapon that Drona's son angrily released.

'"O great king! At this, Arjuna invoked brahmastra. The one who was born from a lotus[78] has decreed that this is capable of repulsing all weapons. That darkness was dispelled in an instant. Auspicious winds began to blow and the directions became clear. We then beheld an extraordinary sight. An entire akshouhini had been killed, burnt by the maya of that weapon and their forms could not be distinguished.[79] Freed from the darkness, the brave and great archers, Keshava and Arjuna, were seen together, as if in the sky.[80] They were freed and were stationed on a chariot that was terrible to those on your side. With their flags, standard, horses and supreme weapons, they were uninjured and resplendent. Immediately, there were sounds of delight among the Pandavas. There

were slapping sounds and those of conch shells and drums. Both the armies had formed the view that they had been killed and now saw that they had been freed. On seeing that they were uninjured, those on the side of the Parthas were delighted and cheerfully blew on supreme conch shells. Those on your side were distressed. On seeing that those great-souled ones had been freed, Drona's son was extremely miserable. O venerable one! He reflected for a short while about what should be done. O Indra among kings! Having thought for some time, he was overcome with sorrow. He released deep and warm sighs and was distracted. Drona's son cast aside his bow and descended violently from his chariot. He said, 'Shame on everything. It is all false.' Saying this, he ran away.

'"As he ran away, he encountered the gentle and unblemished Vedavyasa, with the complexion of a cloud. He saw Vyasa, the abode of Sarasvati.[81] Drona's son saw the extender of the Kuru lineage[82] stationed in front of him. His voice choked with tears and he was extremely miserable. He honoured him and spoke these words. 'O honoured one! Is this maya? Is this a wish?[83] I do not know what has happened. Why have my weapons become fruitless? What have I contravened? This is completely unnatural and is like a defeat of the worlds by the two Krishnas, who remain alive. It is impossible to cross destiny. This weapon that has been used by me cannot be countered by asuras, gandharvas, pishachas, rakshasas, serpents, yakshas, birds and men. But having killed only one akshouhini, this flaming weapon used by me has been calmed. Keshava and Arjuna are mortal. Why have they not been killed by it? O illustrious one! I am asking you. Give me the complete answer.'

'"Vyasa replied, 'You have asked me a question in wonder and the answer is extremely deep. I will tell you everything. Listen with an attentive mind. The one who is known as Narayana is older than the ancient ones. To accomplish the objective of the universe, he was born as Dharma's son.[84] Stationing himself on Mount Mainaka, he performed severe austerities. The immensely energetic one stood there, with his arms upraised. He blazed like the sun. He was there for sixty-six thousand years. The lotus-eyed one dried his body and subsisted only on air. He then tormented himself with other great austerities for twice that period. The space between heaven and earth was filled with his energy. O son![85] Because of those austerities, he became like Brahma. He then saw the lord of the world and the universe, the lord who is the creator of the universe. He is supremely difficult to look at and is the lord of all the gods. He is smaller than the smallest and larger than the largest. This is the wise and supreme Rudra, bull among the gods. He is mobile and immobile. He is stationed in the hearts of all beings. He is difficult to resist. He is difficult to look at. His anger is fierce. He is the great-souled one. He is the one who destroys everything. But he is the one who is generous. He wields a celestial bow and quivers. His armour is golden and his valour is infinite. He holds the Pinaka,[86] the vajra, a flaming trident, a battleaxe, a club and a large sword. His brows

are excellent. His hair is matted. He wears the circular moon on his head. He is clad in tiger skin. He has a mace and a staff in his hand. His armlets sparkle. His sacred thread is made up of snakes. He is surrounded by large numbers of *ganas* from the universe and innumerable *bhutas*.[87] He is the single one. He is the recipient of austerities. He is worshipped well by aged and eloquent ones. He is water, heaven, sky, the earth, the moon, the sun, wind and fire. He is the measure of the universe. He is the one who has not been born. Those who deviate from their vows cannot see him. Nor can those who hate brahmanas or kill them. He is the source of immortality. Brahmanas, those who are virtuous in their vows, those who have been cleansed of sin and those who have banished sorrow can see him in their minds. Because he was established in austerities and because his dharma did not decay, he[88] could see the one with the universal form. Having beheld the lord of the gods, he was delighted in his speech, his mind, his intelligence and his body. Having beheld the origin of the universe, Narayana worshipped the one who wore a garland of berries[89] and was the recipient of supreme radiance. The pervasive lord was the granter of boons and was with the fair-limbed Parvati. He was Ishana and had not been born. He was without decay. He was the supreme cause. He did not fade. He worshipped Rudra, the slayer of Andhaka.[90] With great reverence, the lotus-eyed one[91] worshipped Virupaksha.[92]

""""O one who should be worshipped![93] All the beings originate in you. You are the protector of the universe. You are first among all the gods. You are the one who created the earth in earlier times and protected it. You have penetrated it now. The gods are your creation. Gods, asuras, serpents, rakshasas, pishachas, men, birds, gandharvas, yakshas and other masses of beings and the entire universe—have all been created from you. We know this. All the deeds done for Indra, Yama, Varuna, the lord of riches, Mitra, Tvashtra and Soma are actually being offered to you.[94] Form, light, sound, the sky, wind, touch, taste, water, scent, desire, Brahma, the brahman, the brahmanas, everything that is immobile and everything that is mobile originate in you. Vapour rises from bodies of water and becomes separate raindrops. At the time of destruction, they unite and become one again. Those who are learned know the separate and united nature of water and beings. Through your divine mind, you have created two birds[95] and a pippala tree with words as branches and seven guardians.[96] There are ten others that hold up the city.[97] They have been created by you. But you are distinct from them. The past, the present and the future cannot be tampered with. However, they have originated from you and so have this earth and this universe. I am devoted to you. Favour the one who is worshipping you. Do not harm me through that which is pleasant or that which is unpleasant. You are the soul of all souls. You are beyond comprehension. Learned ones who know you as the seed attain the brahman. I wish to

satisfy you through my worship. O one who is worshipped by the gods! I desire to think about you. Grant me the boons that I desire, even if they are extremely difficult to obtain. I am worshipping you. Do not hide yourself from me."'

"'Vyasa said, 'Nilakantha,[98] the wielder of Pinaka, the one whose soul cannot be thought of, granted the boons that the foremost among the gods,[99] who deserved them, desired. Nilakantha said, "O Naryana! Through my favours, your strength and soul will be immeasurable, among men, gods and gandharvas. Gods, asuras, giant serpents, pishachas, gandharvas, men, rakshasas, birds, snakes and other beings born in this universe will not be able to withstand you. The gods will not be able to defeat you in a battle. Through my favours, no one will ever be able to cause you injury through weapons, the vajra, fire, wind, an object that is wet or dry, or an object that is mobile or immobile. Even if you advance in battle against me, you will be superior." In ancient times, these were the boons that were obtained by Shouri. It is that god who is roaming around now,[100] confounding the earth with his maya. It is through his austerities that the great sage named Nara was born. He is equal to that god and always know him to be Arjuna. Those two supreme rishis are said to be older than the gods. To accomplish the objectives of the world, they are born from one yuga to another. O immensely intelligent one! You have also performed all the great deeds and austerities. Know that your energy and anger have also been born from Rudra. You were as wise as a god. Knowing that the universe is pervaded by Bhava,[101] you yourself emaciated yourself so as to please him. O one who grants honours! You created a new and pure idol of that great being and worshipped him with homage, offerings and meditation. Having been thus worshipped by you in earlier times, the god was satisfied. He granted you many splendid boons that you desired in your heart. Like them, from one yuga to another, you worshipped that god in the form of a *linga*[102] and the splendid outcome is your birth, deeds, austerities and yoga. Knowing all the forms of Bhava, one who worships the lord in the form of a linga, obtains eternal knowledge about his own self and about the sacred texts. This is the way the siddhas and the supreme rishis have worshipped him, desiring a supreme and eternal station in the world hereafter. Keshava is devoted to Rudra and has been generated from Rudra. The eternal Krishna should be worshipped in all sacrifices. He who knows Bhava to be the origin of all beings and worships the lord in the form of a linga, he is the one who pleases the one with the bull on his banner the most.'"

'Sanjaya said, "On hearing these words, Drona's maharatha son bowed in obeisance before Rudra and came to show Keshava the greatest reverence. With his soul under control and with his body hair standing up, he showed his respects to the maharshi. He glanced towards the soldiers and asked them to withdraw.[103] O lord of the earth! When Drona had been brought down in the battle, the Kouravas were distressed and withdrew.

So did the Pandavas. O king! Having fought for five days and having killed many soldiers, the brahmana, learned in the Vedas, went to Brahma's world."'

CHAPTER 1150(173)

'Dhritarashtra asked, "O Sanjaya! When the atiratha Drona was killed there, what did those on my side and the Pandavas do next?"

'Sanjaya replied, "When atiratha Drona was killed by Parshata and the Kouravas were routed, Dhananjaya, Kunti's son, saw a great wonder that signified his victory. O bull among the Bharata lineage! He went to Vyasa, who had come there, and asked him about this. 'O great sage! In the battle, while I was slaying the enemy with my bright arrows, I saw a man advancing in front of me. His complexion was like that of the fire. In whatever direction he advanced, with a blazing and upraised spear, in that direction, the enemy was seen to be shattered. His feet did not touch the earth and he did not hurl his spear. But because of his energy, thousands of spears were released from that spear. He is the one who routed the entire enemy, though people think I routed them. From the rear, I only pursued the soldiers whom he had scorched. O illustrious one! O great Krishna![104] Who was that supreme being? Tell me. He had a spear in his hand and his energy was like that of the sun.'

'"Vyasa replied, 'That being is the first among the Prajapatis. He is the lord of all energy. He is the god of the earth, the sky and heaven. He is the lord and god of all the worlds. O Partha! You have seen Shankara, Ishana, who is the granter of boons. Seek refuge with the god who is the origin of everything. He is the lord of the universe. He is Mahadeva. He is great-souled. He is Ishana. He is the matted Shiva. He is the three-eyed one. He is the mighty-armed Rudra. He is the one with the tuft on his head. He is the one who is attired in rags. He is the one who is generous towards his devotees. Boons are obtained through his favours. The lord's companions are divine and have many different forms. There are dwarfs, those with braided hair, those whose heads are shaved, those who are short in the neck and large in the stomach. Others are giant in form, great in endeavour and some with large ears. O Partha! Their faces and feet are distorted and their garments are strange. These are the ones who worship Mahadeva Maheshvara. O son![105] He is Shiva. He is the energetic one. O Partha! In that fierce battle, when the body hair stood up, it is he who preceded you through his favours. That army was protected by great archers and strikers like Drona, Karna and Kripa. O Partha! Who other than that great archer and god could think of countering it, even in the mind? When Maheshvara strides around in that form, who can venture to stand in front of him? He was the one who was stationed in front of you. There is no being in the three worlds who is his equal. When he is enraged in a battle, even his scent causes the enemy to lose its senses, tremble and fall down, slain in large numbers. The gods who are stationed in heaven bow down before him. So do other men in this world and men who

wish to attain heaven. The god grants boons to his devotees. He is Rudra and Shiva, the consort of Uma. Through him, one can obtain happiness in this world and attain the supreme objective in the hereafter. O Kounteya! Bow down before him. He is eternal peace. He is Rudra. He is the one with the dark blue throat. He is the most subtle. He is extremely radiant. He is the one with knotted hair. He is fierce. His eyes are tawny. He is the one who grants boons. He is the one who is towards the south. He is not manifest. He is the one with the hair. He is the one with virtuous conduct. He is Shankara. He is the object of desire. He is tawny-eyed. He is the being known as Sthanu. His hair is tawny. He is shaven. He is lean. He is broad. He is the one who gives light. He is an excellent place of pilgrimage. He is the lord of the gods. He is impetuous. He has many forms. He is Sharva. He is beloved. He wears excellent garments. He wears a headdress. He has a handsome face. He has a thousand eyes. He is gentle. He dwells in the mountains. He is peace. He is the guardian. He is attired in bark. His arms are golden. He is fierce. He is the lord of the directions. He is the lord of rain. He is the lord of beings. Bow down before him. He is the lord of trees. He is also the lord of waters. His form is covered in trees. He is in the midst of the soldiers. He is the one who bears oblations to the gods. He is the archer. He is Bhargava.[106] He has many forms. He is the lord of the universe. He is attired in rags. He has a thousand heads. He has a thousand faces. He has a thousand arms. He has a thousand feet. O Kounteya! Seek refuge with him. He is the granter of boons. He is the lord of the universe. He is the consort of Uma.

"‘‘He is Virupaksha. He is the one who destroyed Daksha’s sacrifice. He is the lord of subjects. He is terrible. He is the lord of beings. He is without decay. His locks are matted. He moves like a bull. His navel is like that of a bull. He has a bull on his banner. He is as proud as a bull. He is the lord of bulls. He is horned like a bull. He is a bull among bulls. He bears the signs of a bull. He is as generous as a bull. He is a bull. His eyes are like those of a bull. A bull is his weapon. His arrows are a bull. Bulls were created from him. He is Maheshvara. He possesses a giant stomach. He possesses a gigantic form. He is seated on the skin of a leopard. He is the lord of the worlds. He is generous. His head is shaven. He is the brahman. He is devoted to brahmanas. He has a trident in his hand. He is the granter of boons. The lord wields a sword and a shield. He wields the Pinaka and a broken battleaxe.[107] He is the protector and the lord of the worlds. I seek refuge with that god. I seek refuge with the one who is attired in skins. I bow down before the lord of the gods, who is the friend of Vaishravana.[108] I bow down before the one who is well attired, whose vows are excellent and who is a great archer. He is the one who bears oblations to the gods with his hands. He is the one who cheerfully wields a bow. He is the archer. He is the arrow. He is the bow. He is the preceptor in using the bow. He is the archer. He is the god who is fierce in his weapons. I bow down before the supreme among the gods. I salute the one with many forms. I salute the one who has many bows. I bow to Sthanu, to the one who always has

excellent vows, to the excellent archer. I bow to the one who destroyed Tripura. I bow to the one who struck Bhaga.[109] I bow to the lord of trees and the lord of men. I bow to the one who is always the lord of waters and the lord of sacrifices. He is the one who uprooted Pusha's teeth.[110] He is three-eyed. He is the granter of boons. He is Nilakantha. I bow before the one who is tawny and whose hair is golden. The intelligent Mahadeva's deeds are divine. I will recount them, as I know them and as I have heard them. When he is enraged, the gods, the asuras, the gandharvas and the rakshasas in the world can find no happiness, even if they hide in caverns. Bhava destroyed the sacrifice[111] in his wrath and later granted them freedom from fear. He released an arrow from his bow and roared loudly. At that time, the prosperous gods could find no peace. In his violent rage, Maheshvara destroyed the sacrifice. All the worlds were anxious when his bowstring thundered against his palms. O Partha! The gods and the asuras succumbed and fell down. The waters were agitated and the entire earth trembled. The mountains were shattered and the elephants in charge of the directions were confused. The world was blind because of darkness and the light could not be seen. The radiance of the sun and all the stellar bodies was destroyed. The rishis were frightened and sought peace and happiness for themselves, as well as for all beings. They performed auspicious rites. Shankara laughed and advancing towards Pusha, who was then eating the sacrificial cake, he uprooted his teeth. At this, the gods trembled and fled. They bowed down before him. He again affixed and aimed a flaming arrow towards the gods and they decided that they would assign a special share for Rudra in sacrifices. O king! In fright, the thirty gods sought refuge with him. Once his anger had been pacified, he restored the sacrifice again. Because of that, the gods are afraid of him, even now. In ancient times, the brave asuras had three cities in the sky. They were large and splendid. One was made out of iron, another out of silver, and the last out of gold. The iron one belonged to Tarakaksha, the silver to Kamalaksha and the splendid golden one to Vidyunmali. With all his weapons, Maghavan was incapable of penetrating them. Oppressed, all the immortals then went to Rudra and sought refuge with him. All those great-souled gods, together with Vasava, said, "O Rudra! The animals fiercely slaughtered in all the rites will belong to you. O lord of the universe! Therefore, bring down these asuras." Having been thus addressed and with the welfare of the gods in mind, he remained immobile for a thousand years.[112] When the three cities came together in the sky, he shattered them with an arrow that had three barbs and three joints. The danavas in the cities were incapable of glancing at the arrow. It was made out of the fire of destruction and the essences of Vishnu and Soma.

""'Uma had a child on her lap and he had five tufts of hair on his head.[113] She asked the gods, "Who is this?" The lord paralysed the arms of the angry Shakra, with the vajra in his hand.[114] This is the illustrious god. He is the lord and master of all the worlds.

With Prajapati,[115] all the gods then went to the god who is the lord of the universe. He was like the rising sun in his splendour. Brahma approached Maheshvara. On seeing him and on knowing that he was supreme, the grandfather worshipped him. The gods gratified Uma and Rudra. The arm of the wielder of the vajra regained its natural state. With his wife, the illustrious one, with the mark of the bull on his banner, the destroyer of Daksha's sacrifice, the foremost among the gods, was pleased with the gods. He is Rudra. He is Shiva. He is Agni. He is Sharva. He is everything. He is Indra. He is Vayu. He is the Ashvins. He is lightning. He is Bhava. He is Parjanya. He is Mahadeva. He is the unblemished one. He is the moon. He is Ishana. He is the sun. He is Varuna. He is Time. He is the Destroyer. He is Death. He is Yama. He is day. He is night. He is the month. He is the fortnight. He is the season. He is the twilight. He is the year. He is the Creator. He is the Ordainer. He is the soul of the universe. He is the one who performs all deeds in the universe. Though he has no form, he is the one who has the forms of all the gods. The god is praised by all the gods. He is one and he is many. He is in hundreds. He is in thousands. He is in hundreds of thousands. Such is Mahadeva. He is the illustrious one who has not been born. I am incapable of reciting all the qualities of the illustrious one. Those who are grasped by all the planets,[116] those who are full of all kinds of sin, if they seek refuge with the one who is the recourse, will be freed by the one who is easily gratified. He grants life, health, prosperity, wealth and splendid objects of desire to men, and takes them away again. He pervades the world, engaged in good and bad for mankind. He is known as the lord who grants objects of desire and prosperity. He is Maheshvara. He is the supreme lord for all beings. He pervades the universe in many diverse kinds of forms. He is established in the ocean as the mouth of the gods.[117] This god always resides in cremation grounds. This lord is worshipped in places where only brave ones go.[118] His many forms are flaming and terrible. In this world, men speak about them and worship them. In this world, he possesses many names, signifying grave importance. They are based on his greatness, his power and his deeds. In the Vedas, the great-souled and infinite Rudra has been praised in the supreme *shatarudiya* hymn.[119] The god is the lord of all desire, whether they are divine or human. The illustrious one is the lord of all the gods. He pervades the universe in his greatness. Brahmanas and sages praise him as the first among beings. He is the first among the gods. The wind was created from his mouth. He always protects all animals and sports with them. Because he is their lord, he is known as Pashupati.[120] He is always stationed in the linga, engaged in brahmacharya. Because he brings greatness to the world, he is known as Maheshvara.[121] The rishis, the gods, the gandharvas and the apsaras worship his linga, which is stationed in an upwards direction. Because of this worship, Maheshvara is gratified. He is happy and gratified. Shankara is delighted. He has many forms, in the past, the present and the future, in the mobile and the immobile.

That is the reason he is known as Bahurupa.[122] One of his eyes blazes and he seems to have eyes in all directions. He consumes all the worlds in his anger. That is the reason he is known as Sarva.[123] Because he adopts the form of smoke, he is known as Dhurjati.[124] Because he is the god of the universe, he is known as Vishvarupa.[125] The three goddesses, the sky, the water and the earth, worship him as the lord of the universe. He is known as Tryambaka.[126] He is always engaged in everything that is beneficial and every kind of deed, desiring the welfare of men. That is the reason he is known as Shiva.[127] He possesses a thousand eyes. He possesses an infinite number of eyes. His eyes are in every direction. Because his greatness is in the universe, he is known as Mahadeva.[128] He is stationed in his linga form, flaming at the top. He is always the source of life and its preservation. That is the reason he is known as Sthanu.[129] He is in the bodies of beings, whether they are sound or unsound. He is stationed in the wind and as the *prana* and *apana* breath of life in beings.[130] He who worships the image of the linga, always obtains great prosperity, having worshipped the linga. Below his thighs, the lower half of his body is fiery. The upper half is cool and auspicious.[131] Half of his body is said to be Agni and half is said to be Soma. His auspicious and great form blazes most in energy, among all the gods. Among men, his resplendent and fierce form is known as Agni. He practises brahmacharya in that auspicious form. With his other terrible form, he is the lord who destroys everything. He is the consumer. He is fierce. He is the powerful Agni, the consumer of flesh, blood and marrow. That is the reason he is known as Rudra.[132]

""'O Partha! This was the god Mahadeva who was stationed in front of you. You saw the wielder of Pinaka in the battle, destroying the enemy. In the battle, this was the illustrious god who advanced in front of you. He is the one who gave you the weapons with which you destroyed the danavas.[133] O Partha! The sacred shatarudiya in the Vedas praises the god of the gods. It is excellent, famous and brings life and all that is auspicious. It accomplishes all desire. It is sacred and destroys all sin. It destroys all wickedness and dispels all kinds of misery. The hymn is always heard by men in four different forms.[134] They triumph over all their enemies and attain the great world of Rudra. The great-souled, auspicious and divine one acted thus in battles. He who reads the shatarudiya, or hears it, is always uplifted. The god is the lord of the universe. A man who is always devoted to him, obtains the boon of getting all the objects of desire. Such a man pleases Tryambaka. O Kounteya! Advance towards the battle. You will not confront defeat. Janardana, your adviser and your protector, is by your side.'"

'Sanjaya said, "O destroyer of enemies! O foremost among the Bharata lineage! Having addressed Arjuna in the battle, Parashara's son[135] went away to the spot he had

arrived from.”’

This concludes Drona Parva.

The seventh volume will end the account of the war, with the deaths of Karna, Shalya and, most importantly, Duryodhana. It will cover Karna Parva, Shalya Parva and Souptika Parva of the 18-parva classification and parvas 73 through 79 of the 100-parva classification.

The Mahabharata: Volume 7 *will be published in April 2013*.

Acknowledgements

Carving time out from one's regular schedule and work engagements to embark on such a mammoth work of translation has been difficult. The past tense should not be used, since only 60 per cent of the road has yet been traversed. Sometimes, I wish I had been born in nineteenth-century Bengal, with a benefactor funding me for doing nothing but this. But alas, the days of gentlemen of leisure are long over. The time could not be carved out from professional engagements, barring of course assorted television channels, who must have wondered why I have been so reluctant to head for their studios in the evenings. It was ascribed to health, interpreted as adverse health. It was certainly health, but not in an adverse sense. Reading the Mahabharata is good for one's mental health and is an activity to be recommended, without any statutory warnings. The time was stolen in the evenings and over weekends. The cost was therefore borne by one's immediate family, and to a lesser extent by friends. Socializing was reduced, since every dinner meant one less chapter done. The family has first claim on the debt, though I am sure it also has claim on whatever merits are due. At least Suparna does, and these volumes are therefore dedicated to her. I suspect Sirius has no claim on the merits, though he has been remarkably patient at the times when he has been curled up near my feet and I have been translating away. There is some allegory there about a dog keeping company when the Mahabharata is being read and translated.

Most people have thought I was mad, even if they never quite said that. Among those who believed and thought it was worthwhile, beyond immediate family, are M. Veerappa Moily, Ashok Desai, Pratap Bhanu Mehta and Laveesh Bhandari. And my sons, Nihshanka and Vidroha. The various reviewers of the earlier volumes have also been extremely kind. Incidentally, I wouldn't have been able to do it without Vaman Shivram Apte. When he compiled the student's Sanskrit dictionary more than a hundred years ago in Pune, I am certain he had no idea that it would be used so comprehensively to translate the Mahabharata.

Penguin also believed. My initial hesitation about being able to deliver was brushed aside by R. Sivapriya, who pushed me after the series had been commissioned by V. Karthika. And then Sumitra Srinivasan became the editor, followed by Paloma Dutta. The enthusiasm of these ladies was so infectious that everything just snowballed and Paloma ensured that the final product of the sixth volume was much more readable than what I had initially produced.

When I first embarked on what was also a personal voyage of sorts, the end was never in sight and seemed to stretch to infinity. Now that 60 per cent is over (and 10 per cent more is in the pipeline), the horizon can be seen. And all the people mentioned above have had a role to play in this journey.

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INTRODUCTION

[1] Brahmana is a text and also the word used for the highest caste.

[2] A class of religious and philosophical texts that are composed in the forest, or are meant to be studied when one retires to the forest.

[3] The six Vedangas are *shiksha* (articulation and pronunciation), *chhanda* (prosody), *vyakarana* (grammar), *nirukta* (etymology), *jyotisha* (astronomy) and *kalpa* (rituals).

[4] Religion, duty.

[5] Wealth. But in general, any object of the senses.

[6] Desire.

[7] Release from the cycle of rebirth.

[8] Krishna or Krishnaa is another name for Droupadi.

SECTION SIXTY-SEVEN: ABHIMANYU-VADHA PARVA

[1]Chakra means circular. Vyuha is a specific type of battle formation.

[2]Samshaptakas are warriors who have taken an oath and these warriors (primarily the Trigartas) take an oath to die or kill Arjuna.

[3]A ratha is a great warrior.

[4]Drona.

[5]Arjuna's.

[6]Krishna's.

[7]The word used is *arya.*

[8]Gandharvas are celestial musicians and semi-divine.

[9]Yakshas are semi-divine species and companions of Kubera, the god of treasure.

[10]Arjuna's name.

[11]The one with three eyes, Shiva's name.

[12]A maharatha is in general a mighty warrior. More specifically, a maharatha is skilled in the use of all weapons and can take on ten thousand warriors single-handedly.

[13]Sanjaya was the son of Gavalgana.

[14]An era. At the end of an era, the universe is destroyed and created again.

[15]Jamadagni's son is Parashurama.

[16]A suta is a charioteer, and those who looked after horses, tended to chariots and drove them were of the suta class. Sanjaya was a suta.

[17]Lakshmana was Duryodhana's son.

[18]Duryodhana.

[19]Jayadratha.

[20]Shakuni.

[21]Presumably the other flank.

[22]Parshata, or Prishata's (Drupada) son, is one of Dhrishtadyumna's names.

[23]Abimanyu.

[24]Nakula and Sahadeva.

[25]Dhrishtaketu, Shishupala's son, and the king of Chedi, has already been mentioned. So this is a reference to Suketu, Dhrishtaketu's brother.

[26]Yudhishthira.

[27]The word used is *tata*. While this means son, it can be affectionately used for anyone who is younger or junior.

[28]Arjuna has been persuaded to leave for another part of the field, to fight with the samshaptakas.

[29]Pradyumna was the son of Krishna and Rukmini.

[30]The father's lineage and the mother's lineage. Subhadra, Abhimanyu's mother, was Krishna's sister.

[31]Abhimanyu.

[32]Shakra is Indra and Airavata is the name of Indra's elephant.

[33]The word used in the text is *kala*. The moon has sixteen kalas, or phases. Hence the fraction sixteenth.

[34]Meaning Krishna.

[35]Tree, the Indian laburnum.

[36]A kampana is a weapon that is difficult to identify. It made the enemy tremble.

[37]A specific type of spear called *kunta*.

[38]Weapon for grasping the enemy by the hair.

[39]Chariots, elephants and horses.

[40]Kartikeya, the general of the gods.

[41]Duryodhana.

[42]Duryodhana.

[43]Shakuni.

[44]Karna's eldest son.

[45]A makara is a mythical aquatic animal, which can be loosely translated as shark or crocodile.

[46]The name of Ashmaka's son is not given. The Ashmakas are mentioned as having fought both on the Pandava and the Kourava sides.

[47]Shakra is Indra. Arjuna is Indra's son and Abhimanyu is Arjuna's son.

[48]Shalya.

[49]Abhimanyu.

[50]Celestial singers.

[51]A siddha is someone who has attained success and siddhas are semi-divine species who have attained perfection.

[52]Abhimanyu.

[53]The word used in the text is *chaitya.* Chaitya has several meanings, such as place of worship, funeral mound, sanctuary and so on. Given the context, tree seems to be the best translation.

[54]That is, he did not take them seriously.

[55]Krishna is also one of Arjuna's names. The two Krishnas are Krishna and Arjuna and Krishna's son means Arjuna's son.

[56]These are different types of arrows. Kshurapras are arrows with sharp edges, vatsadantas have heads like a calf's tooth, vipathas are large arrows, narachas are made out of iron, bhallas have broad heads and anjalikas have heads shaped like crescents.

[57]Satisfaction because Abhimanyu is Dhritarashtra's grandson.

[58]The word ratha means chariot, as well as great warrior, as compared to ordinary soldier. The context will make clear what is meant. There were gradations in rathas, when used in the sense of warrior, and better ones were known as *maharathas* and *atirathas*.

[59]Kritavarma.

[60]Bhurishrava.

[61]Because Duryodhana was ashamed.

[62]Satvatas are Yadavas. Abhimanyu's mother, Subhadra, belonged to the Yadava lineage.

[63]Rahu is a demon who devours the sun (and the moon) and causes eclipses.

[64]In this context, field means wife. The Pandavas were born from both of Pandu's

wives, Kunti and Madri.

[65]There is a typo in the Critical text here. There is no musical instrument called krikara. It might be *krakacha*, which is a kind of saw.

[66]Kind of drum.

[67]In the gambling match.

[68]These sons were respectively the sons of Yudhishthira (Dharma's son), Bhima (Marut's son), Arjuna (Shakra's son) and Nakula and Sahadeva (the sons of the two Ashvins).

[69]Duhshasana.

[70]Vajra can loosely be translated as thunderbolt. Vajra is Indra's weapon and Indra is the wielder of the vajra.

[71]Parashurama.

[72]Karna's younger brother.

[73]Abhimanyu and Karna.

[74]Krishna is one of Arjuna's names.

[75]Of Karna's younger brother.

[76]Jayadratha.

[77]The Kourava soldiers.

[78]Jayadratha, the king of Sindhu. Jayadratha was married to Duhshala, Dhritarashtra's daughter.

[79]Abhimanyu.

[80]Droupadi had been abducted by Jayadratha. That incident has been described in Section 42 (Volume 3).

[81]Shiva's name. Hara and Rudra are Shiva's names too.

[82]On the Kourava side.

[83]The moon.

[84]The sense is that Abhimanyu created breaches in the Kourava army and Jayadratha filled these breaches up.

[85]That is, Yudhishthira severed Jayadratha's bow.

[86]Jayadratha pierced Yudhishthira.

[87]Vrishasena's.

[88]Abhimanyu.

[89]It is not obvious what an anukarsha is. It is something that was used to attract or pull and may have been some kind of hook.

[90]That is, he was Shalya's son.

[91]With implements of war.

[92]Vaivasvata is Yama. That is, Abhimanyu would die.

[93]Abhimanyu.

[94]A reference to the arrows.

[95]Duryodhana's son.

[96]Kubera is the lord of riches. Lakshmana was like Kubera's son.

[97]Lakshmana's bow.

[98]Abhimanyu and Lakshmana respectively.

[99]Kratha's son.

[100]Jayadratha was entrusted with the task of preventing the Pandavas from following Abhimanyu. Barring those six rathas, all the other soldiers now supported him in this task.

[101]Known as *parshnis*.

[102]This Vrindaraka cannot be Duryodhana's brother. The brother Vrindaraka was killed by Bhima.

[103]Brihadbala.

[104]Abhimanyu.

[105]Brihadbala's.

[106]It is not clear who these kings were abusing. They might have abused Abhimanyu. Or they might have abused Duryodhana, for having brought this on.

[107]Abhimanyu.

[108]Tree with red blossoms.

[109]Parshnis.

[110]Shalya.

[111]Vrisha and Vaikartana are Karna's names.

[112]Arjuna.

[113]The art of donning armour, Abhimanyu having learnt it from Arjuna.

[114]Parshnis.

[115]Kritavarma.

[116]Kripa.

[117]However, Brihadbala (one of the original six) has already been killed.

[118]There were prescribed motions for fighting with a sword, such as *rishabha, gandhara, nishadha, madhyama,* kaishika and so on. The two common ones are *kratha* and kaishika, named after two princes from Vidarbha.

[119]The imagery being that of Krishna with a chakra in his hand.

[120]Subhadra was Krishna's sister.

[121]The chariot wheel is being compared to Vishnu's chakra.

[122]Great warrior, greater than a maharatha.

[123]Ashvatthama.

[124]Parshnis.

[125]Abhimanyu.

[126]Shiva's name.

[127]Nakshatras are stars or constellations and there are twenty-seven (sometimes twenty-eight) of these.

[128]That is, the Pandava soldiers.

[129]Brihadbala.

[130]The sun is believed to set behind a mountain known as *asta.*

[131]The night is characterized by fire.

[132]Obviously meaning carnivorous birds. The word used in the text is *suparna.* While suparna means any bird, it specifically also means predatory birds, like vultures and eagles.

[133]Malevolent beings, demons, ghosts.

[134]River which flows in the nether world.

[135]Meaning Yama, the god of death.

[136]The Pandava warriors.

[137]Yama's.

[138]These incidents have been described in Section 35 (Volume 3).

[139]Duryodhana.

[140]Arjuna.

[141]Krishna's name, meaning the one without decay.

[142]Stringed musical instrument.

[143]Including the sons of the other Pandavas.

[144]Meaning, born in our lineage.

[145]Vishnu is Indra's younger brother and is referred to as Upendra.

[146]Krishna.

[147]Vaivasvata is Yama. Shatakratu means the performer of a hundred sacrifices and is Indra's name. Kubera is the lord of riches.

[148]Yuyutsu was Dhritrashtra's son, but was born from a vaishya woman, not Gandhari. In the war, Yuyutsu sided with the Pandavas.

[149]Arjuna is specifically addressing Yudhishthira.

[150]Abhimanyu's mother, Subhadra, was born in the Satvata lineage.

[151]The word used is tata. While this means son, it is affectionately used for anyone who is younger or junior.

[152]Abhimanyu.

[153]Rice mixed with sweetened milk.

[154]Funeral rites.

[155]The word used is *vrishali*, which does not necessarily mean shudra.

[156]The name of Krishna's conch shell.

[157]The name of Arjuna's conch shell.

SECTION SIXTY-EIGHT: PRATIJNA PARVA

[1]This is a reference to Arjuna. Arjuna was Indra's son, but was born to Kunti, who was Pandu's wife (field).

[2]An akshouhini is a large army and consists of 21,870 chariots, 21,870 elephants, 65,610 horses and 109,350 soldiers on foot.

[3]The word used is tata.

[4]That is, even if you were to die.

[5]That is, you did not consult me before taking the oath.

[6]To fight.

[7]Jayadratha is described as the king of Sindhu, Souvira and Shibi. Souvira and Shibi were kingdoms adjacent to Sindhu and had probably been conquered by Jayadratha.

[8]This incident has been recounted in Section 31 (Volume 2).

[9]*Shakata.*

[10]Birds like Garuda, eagles.

[11]Arjuna is swearing by touching his weapons.

[12]The battle is being compared to a gambling match in which Jayadratha is the stake.

[13]Divine weapon, also referred to as *brahmastra*.

[14]This is ally in the sense of one with whom there is a matrimonial alliance.

[15]Nara and Narayana are ancient sages. Nara is identified with Arjuna and Narayana with Krishna.

[16]Paka was a demon destroyed by Indra and Indra is known as the chastiser of Paka.

[17]Abhimanyu's wife, Uttara.

[18]Indra's capital.

[19]Samantapanchaka is another name for Kurukshetra, usually explained because of the five (*pancha*) lakes created by Parashurama. Alternatively, it is said that the land was five *yojanas* in every direction.

[20]The word used in the text is *nandini.* If Krishna is still addressing Subhadra, as seems to be the case, this is the only way in which it can be translated. However, nandini also means daughter. And it is possible that Krishna is also addressing Uttara, though

later in the section, there is the suggestion that Uttara arrived later.

[21]*Indivara.*

[22]The four stages (ashrama) of life followed in due sequence—brahmacharya (celibate stage when one is a student), *garhasthya* (householder stage), *vanaprastha* (dwelling in the forest) and *sannyasa* (renunciation).

[23]Without taking the entire share alone, such as dividing it among gods, ancestors, guests and dependents.

[24]Droupadi and Uttara respectively.

[25]Arjuna.

[26]The lotus-eyed, Krishna's name.

[27]The word used is *bali*. While this can mean any object of tribute or offering, it can also mean an animal sacrifice.

[28]Shiva.

[29]The text is a bit vague. Logically, Arjuna must have made the nightly offerings to Shiva. However, this verse suggests that Arjuna made the offerings to Krishna and this is substantiated later.

[30]Krishna's charioteer.

[31]Referring to Duryodhana.

[32]Jayadratha's.

[33]That is, Arjuna.

[34]Indra.

[35]It shall not be that Arjuna dies.

[36]The name of Vishnu's club.

[37]Vinata's son is Garuda, who is Vishnu's mount.

[38]The names of Krishna's horses.

[39]Panchajanya is the name of Krishna's conch shell. In this context, bhairava is a note (built on the natural seven tones) rather than a raga.

[40]Kunti was the sister of Krishna's father.

[41]Vijaya is Arjuna's name.

[42]The text doesn't directly explain what these mantras were for. One can deduce that they were for making Krishna appear before him. Krishna appeared in Arjuna's sleep.

[43]Since it is the winter season, the days are shorter.

[44]Krishna (Vishnu) has Garuda on his banner.

[45]Shiva has a bull on his banner.

[46]Shiva's name.

[47]There are several *muhurtas* (moments) in a day. Some are auspicious, others less so. Brahma muhurta is an auspicious one and occurs one-and-a-half hours before sunrise.

[48]The first Mandara is Mount Mandara, a sacred mountain and the region being described is around Mount Mandara. Mount Mandara is believed to be between Bhagalpur and Dumka, though that does not fit the geography given here. The second Mandara is a reference to the mandara tree, the Indian coral tree, of the *erythrina* variety.

[49]Brahmatunga seems to have been a mountain. There is also a reference to it in Section 33 (Volume 3). Sushringa and Shatashringa are clearly mountains.

[50]Shiva's name.

[51]Krishna. Bhava is Shiva's name.

[52]Shiva's name.

[53]Shiva's name, meaning the one with matted hair.

[54]The word Bhaga has several meanings. This is a reference to Shiva creating Virabhadra and Virabhadra blinding the god Bhaga in Daksha's sacrifice.

[55]Andhaka was a demon slain by Shiva.

[56]Kartikeya.

[57]Ambika is Parvati's name.

[58]Literally, one whose mouth is the brahman.

[59]Meaning both Krishna and Arjuna.

[60]Shiva.

[61]Arjuna.

[62]The brahmachari.

[63]This has been described in Section 31 (Volume 2).

[64]All this was part of a dream.

[65]Arjuna.

[66]Yudhishthira.

[67]Panisvanikas are those who clap their hands together and make a noise, Magadhas are balladeers. Madhuparkikas are those who make offerings of honey. Vaitalikas are bards or panegyrists. Sutas are raconteurs.

[68]Mridanga is a drum, jharjhara is also a kind of drum, bheri is a kettledrum, panava is a small drum or cymbal, anaka is a double drum, gomukha is a musical instrument, adambara is a kind of drum, shankha is a conch shell and dundubhi is a large kettledrum.

[69]*Bhadrasana*, which can also be translated as throne.

[70]Because medicinal herbs had been mixed in the water.

[71]The room in which the household fire was maintained.

[72]A golden coin.

[73]Like the svastika, the nandyavarta is an auspicious diagram.

[74]Objects that bring good fortune.

[75]A gift for a guest.

[76]Kartavirya Arjuna, famous king of the Haihayas. He was killed by Parashurama.

[77]Yudhishthira.

[78]Yudhishthira.

[79]Krishna.

[80]The chariot.

[81]Onto the same chariot.

[82]Sharyati was a famous king and was the father of Sukanya. The story of Sharyati's sacrifice has been recounted in Section 33 (Volume 3).

[83]Vasava is Indra and Matali is the name of Indra's charioteer.

[84]Mercury and Venus respectively.

[85]Famous battle fought between the gods and the demons.

[86]Varuna.

[87]The task of protecting Yudhishthira.

SECTION SIXTY-NINE: JAYADRATHA-VADHA PARVA

[1]The Pandavas.

[2]Arjuna.

[3]From the Kourava camp.

[4]The word used is tata.

[5]Is this at the time of the war? At the time of the war, there was no reason for Dhritarashtra to be seated in any of the abodes, either of Satyadhriti or of Somadatta. Satyadhriti was from the Matsyas and fought on the Pandava side. At the time of the war, there was no reason for Dhritarashtra to be in Satyadhriti's abode. In that case, Satyadhriti should not be taken as a proper noun, but as an adjective for Somadatta, meaning someone who upholds the truth. However, at the time of the war, why should Dhritarashtra be in Somadatta's abode either? We have therefore taken this to mean an earlier occasion, and accepted Satyadhriti as a proper noun.

[6]Bhurishrava.

[7]Saptatantu is a special kind of sacrifice in seven (*sapta*) parts.

[8]This is a reference to Krishna's mission for peace, described in Section 54 (Volume 4).

[9]From the text, it is not obvious where Dhritarashtra's quote to Duryodhana begins again. But this is as good a place as any.

[10]That is, among the Pandavas.

[11]Krishna's name.

[12]Duryodhana.

[13]Yudhishthira.

[14]In addition to the ancestral kingdom, the Pandavas conquered many countries and extended the kingdom.

[15]Arjuna.

[16]Raised clubs.

[17]Govyuti is a measure of distance. Literally, it is the distance from which a cow's bellow can be heard. A govyuti is thus roughly equal to four miles.

[18]Shakata, meaning that it was in the form of a wedge. A chakra is circular.

[19]Duryodhana.

[20]A muhurta is a unit for measurement of time and is equal to forty-eight minutes. Some muhurtas are good, others are bad. The rudra or roudra muhurta is generally bad or inauspicious. While the precise timing of a muhurta depends on when the sun rises, the roudra muhurta starts at around six in the morning.

[21]Shiva.

[22]Arjuna.

[23]Indra killed a demon named Paka.

[24]Arjuna was alone.

[25]Indra.

[26]The text uses the word *kashtha*, which is a small measure of time, and says that the sun was beyond kashtha. This means that the sun no longer followed the usual times of rising and setting.

[27]Arjuna's conch shell.

[28]Duhshasana.

[29]The word used is tata. This means father, but is affectionately used towards anyone who is senior or superior.

[30]Arjuna's.

[31]Arjuna.

[32]Sudakshina.

[33]Arjuna and Drona respectively.

[34]Arjuna.

[35]Divine weapon named after Brahma.

[36]Krishna and Arjuna.

[37]Arjuna.

[38]Kritavarma.

[39]Kritavarma.

[40]As a Yadava, Kritavarma was related to the Pandavas through matrimonial alliances.

[41]Hridika's son, Kritavarma.

[42]Indra's son, that is, Arjuna.

[43]Parnasha is identified with the river Banas, in Rajasthan.

[44]The slayer of enemies is a description of the club. Shrutayudha used the club to strike the non-combatant Krishna.

[45]The word used is *kshara*. This can be translated as acid or alkali, anything caustic. Hence, corrosive is better.

[46]Shrutayu and Achyutayu.

[47]Weapon named after Indra.

[48]*Gairika*, alternatively red chalk.

[49]Barbarians, those who did not speak Sanskrit.

[50]This was like a reserve force.

[51]The text uses the word *samghacharina*, that is, those who live in *samgha*s. In a general sense, this means people who live in congregations or communities. But more specifically, it means a community of monks.

[52]The imagery is of a river, where these bodies were like the banks.

[53]The word used is *uttara*. Generally, this means north. However, left is acceptable and the left is inauspicious.

[54]When Indra rains down heavily, high ground cannot be distinguished from the low.

[55]Not to be confused with earlier Shrutayu.

[56]In his search for Jayadratha.

[57]Measure of distance equal to two miles.

[58]Kritavarma.

[59]There were two Shrutayus who were killed.

[60]A royal sage, that is a king who has attained the characteristics of a rishi.

[61]*Ekapada*.

[62]Svaha is pronounced in offerings to the gods, Svadha in offerings to the ancestors. Shachi is Indra's consort.

[63]There are actually eight elephants for the eight directions. But the four principal cardinal points have been singled out.

[64]Brahma.

[65]There are different versions of the Vritra story. In one version, Indra killed Trishira or Vishvarupa, the son of Tvashtri (or Tvashtra). Tvashtri created Vritra through his own energy, so as to exact vengeance on Indra.

[66]Shiva destroyed Daksha's sacrifice.

[67]The name of Shiva's trident or bow.

[68]At Daksha's sacrifice, Shiva gouged out the god Bhaga's eyes.

[69]Indra.

[70]A reference to the mantras.

[71]Brahma's name.

[72]Bali was the demon Virochana's son.

[73]Indra.

[74]There is some inconsistency about who this Jalasandha was. Duryodhana had a brother named Jalasandha. But this must be a different Jalasandha, because he was later killed by Satyaki, and not by Bhima. In all probability, this Jalasandha was from Magadha, and was Jarasandha's son. Jarasandha's eldest son, Sahadeva, sided with the Pandavas. But the younger brother, Jalasandha, sided with the Kouravas.

[75]Implying cattle.

[76]Vivimshati, Chitrasena and Vikarna.

[77]Yudhishthira.

[78]This is strange, because it suggests that Sanjaya himself took part in the battle and it doesn't sound right.

[79]Meaning Sahadeva.

[80]The Kouravas.

[81]Shikhandi.

[82]Droupadi's sons.

[83]Jambha was a famous asura. He is sometimes described as having been killed by Indra, and sometimes described as having been killed by Vishnu.

[84]This seems to be a reference to the injuries caused by Shakuni.

[85]On the part of the Pandavas.

[86]Nakula and Sahadeva.

[87]Suggesting that though Ghatotkacha was capable of more, he did not need it against Alayudha.

[88]There were several asuras named Shambara. One of these was killed by Indra.

[89]Drona.

[90]The lotuses are being compared to the heads of men.

[91]The dead bodies.

[92]This is clearly a reference to the elephants.

[93]Dhrishtadyumna's horses were white, while Drona's were red.

[94]The parshnis.

[95]Satyaki.

[96]Drona.

[97]Indra killed a demon named Bala.

[98]Those of a brahmana.

[99]Meaning Satyaki's.

[100]Flags that signify victory (*vijaya*).

[101]The text uses *airavata* and *shatahrada*. Both mean lightning. So we have translated this as lightning and flashes.

[102]Semi-divine species.

[103]Satyaki.

[104]Parashurama.

[105]*Uttama*, madhyama and *adhama*, probably referring to movement on high ground, level ground and low ground respectively.

[106]Arjuna's arrows were marked with his name.

[107]*Snayu*. The arrows were tied with the ligaments or sinews of animals.

[108]Predatory birds.

[109]Garuda.

[110]The horses.

[111]Vinda and Anuvinda from Avanti.

[112]Vinda.

[113]The image is of a river.

[114]The enemy is being compared to an ocean.

[115]Tvashtra is Vishvakarma, the architect of the gods. In addition to the lake, Arjuna created a pavilion for the horses to rest.

[116]The Kouravas said this.

[117]And not in a field of battle.

[118]Duryodhana.

[119]Krishna and Arjuna.

[120]The text uses the word *prabhakara*, but in the dual. Prabhakara can mean either the sun or the moon. Since the dual is used, both are meant.

[121]Arjuna.

[122]The faces of Krishna and Arjuna.

[123]The six rivers are probably Sindhu, Vitasta, Chandrabhaga, Iravati, Vipasha and Shatadru.

[124]Crossed the armies of Drona and Kritavarma.

[125]Having overtaken them, Duryodhana placed himself between them and Jayadratha.

[126]Krishnaa, Droupadi.

[127]The Kourava soldiers.

[128]Avabhritha is the most important final component of a sacrifice, characterized by the taking of a bath. As the last bath of life, avabhritha also signifies death. The battle is thus being compared to a sacrifice.

[129]Meaning Duryodhana.

[130]As the next sentence makes clear, this refers to Krishna and Arjuna alone.

[131]Arjuna.

[132]The text uses the word *samgraha*, which in this context, we have translated as understanding. The sense is that the mantras associated with the weapon were also given.

[133]Referring to Ashvatthama.

[134]Duryodhana's.

[135]Parshnis.

[136]Arjuna's chariot.

[137]In every direction, the enemy could not approach closer than one krosha.

[138]The word used is *rodasi*, meaning heaven and earth taken together.

[139]However, the list of the eight mentioned earlier includes Jayadratha. There are eight only if Duryodhana is also included.

[140]Ashvatthama was descended from Angiras.

[141]That is, Indra's bow, the rainbow.

[142]The sense is not very clear. Presumably, the fierce ape had the face and tail of a lion.

[143]Karna.

[144]Before Drona, Kripa was the preceptor of the Kouravas and the Pandavas.

[145]Shiva destroyed a city of the demons named Tripura and Shiva has the bull on his standard.

[146]Bloodless probably means white.

[147]Pusha means the sun god.

[148]This is a reference to Indra's elephant, Airavata.

[149]The king means Duryodhana.

[150]They probably didn't require greater speed, because they were already close.

[151]The rakshasa Alambusa.

[152]Drona wished to capture Yudhishthira alive.

[153]There is an inconsistency, because Kshemadhurti was later killed by Bhima.

[154]Sahadeva.

[155]This is a reference to the Ramayana. Rama killed Khara, Ravana's younger brother.

[156]The other four brothers—Prativindhya through Yudhishthira, Sutasoma or Shrutasoma through Bhima, Shrutakarma or Shrutakirti through Arjuna and Shrutasena through Sahadeva.

[157]So far, the adjective used has been Somadatta's son. This is usually a description used for Bhurishrava. However, Bhurishrava was killed later by Satyaki. So Shatanika killed Bhurishrava's brother Shala, who was also Somadatta's son.

[158]Ravana's son means Indrajit.

[159]The Critical edition excises some shlokas. In these, after the words, Alambusa showered down weapons. Because of the excision, the continuity is broken.

[160]From the blood, flesh and marrow.

[161]Severed arms.

[162]However, Prahlada was a good asura and devoted to Vishnu. There was no reason for Indra to fight with him.

[163]Obviously in another part of the field and away from Bhima.

[164]Ghatotkacha.

[165]The image is that of men with torches surrounding an elephant.

[166]Ghatotkacha.

[167]Alambusa.

[168]That is, Ghatotkacha picked up Alambusa.

[169]Ghatotkacha.

[170]Alambusa's.

[171]Since alambusa is only a medicinal plant or herb, with small berries, this is only for the sake of the pun.

[172]In the Pandava camp.

[173]Drona.

[174]The sun.

[175]The text uses the word *dhumaketu*. Dhumaketu has different meanings. Given the context, fire is most appropriate.

[176]Yudhishthira.

[177]Vijaya is one of Arjuna's names.

[178]Arjuna.

[179]Satyaki studied fighting under Arjuna.

[180]For the sake of the friends.

[181]Though not clearly stated, these are effectively Arjuna's words.

[182]Balarama.

[183]Pradyumna's son and Krishna's grandson. Pradyumna was the son of Krishna and Rukmini.

[184]Krishna's brother.

[185]The son of Krishna and Jambavati.

[186]The word used is tata.

[187]That is, Satyaki himself.

[188]Balarama.

[189]Yudhishthira and Arjuna.

[190]The duty of a Dasharha and the duty to Krishna and Arjuna.

[191]Since Arjuna is not present.

[192]Pradyumna.

[193]Drona.

[194]Abhimanyu. This Krishna is Arjuna.

[195]The moon has sixteen kalas or phases. Stated differently, these warriors do not even amount to one-sixteenth of Arjuna.

[196]Mythical creatures who were followers of Kubera and could sing well. They were also physically deformed, sometimes described as possessing human heads and bodies of horses.

[197]The ocean.

[198]Dhrishtadyumna.

[199]Arjuna.

[200]Arjuna.

[201]Anjana is one of the eight elephants that is a guardian of the directions.

[202]Exuding musth.

[203]Literally, those with golden chariots.

[204]The word used is *niyuddha.* Other than fighting at close quarters, this can also be

translated as boxing.

[205]Mountain tribes who lived through hunting.

[206]Either barbarians or bandits.

[207]Duryodhana.

[208]Daruka is the name of Krishna's charioteer.

[209]Satyaki's.

[210]A snataka is a brahmana who has completed his period of celibate student life and is about to step into the householder stage. Nishka is a golden coin.

[211]A mixture of honey and curd.

[212]Kailavata is a region to the north.

[213]It is not obvious what the brass signifies. The liquor could have been kept in a brass goblet.

[214]Yudhishthira.

[215]Bhima had followed Satyaki.

[216]Bhima.

[217]Dhrishtadyumna.

[218]Satyaki.

[219]Arjuna. Arjuna did not wish to waste time, fighting with Drona.

[220]Kritavarma.

[221]That is, the soldiers are not new and callow recruits.

[222]Of mounts like elephants.

[223]The wages are based on merit, not on lineage, favours or relationships.

[224]The word used is tata.

[225]The ocean.

[226]Leading to the ebb and flow of the waters.

[227]Arjuna.

[228]Since Dhrishtadyumna and Shikhandi have been separately named, it is not clear which of Yajnasena's (Drupada's) sons is meant by this.

[229]The Pandava warriors.

[230]Satyaki had gone on ahead, but returned.

[231]In Section 67, Abhimanyu killed Shalya's son, Rukmaratha. Unless this is a different Rukmaratha, there is an inconsistency.

[232]Jasmine, white in complexion.

[233]Duryodhana's brother, Jalasandha, has been killed in Section 64 (Volume 5). This is Jalasandha from Magadha.

[234]Satyaki.

[235]There is a problem with the translation here. The word used in the text is *naishadi*. Beyond something associated with *nishada*s, this has no obvious meaning. However, clearly some kind of housing is indicated.

[236]Duryodhana.

[237]Kritavarma's.

[238]Kritavarma.

[239]Kartavirya Arjuna.

[240]The charioteer.

[241]Drona.

[242]Indra has a thousand eyes.

[243]Sudarshana's.

[244]The word used is tata.

[245]Parashurama.

[246]The text uses the word *goshpada*. This literally means the mark of a cow's foot in the soil and the small puddle of water that fills up such a mark, that is, a trifle.

[247]Yama.

[248]Duryodhana.

[249]Dasyus.

[250]Shakuni.

[251]Duryodhana's charioteer.

[252]The word used is tata.

[253]That is, there is no need for them to fight.

[254]The names of the eight elephants in charge of the eight directions are usually given as Airavata, Pundarika, Vamana, Kumuda, Anjana, Pushpadanta, Sarvabhouma and Supratika. Pundarika, Kumuda and Padma mean lotuses. So Mahapadma might mean either Pundarika or Kumuda.

[255]The reference to dharma is puzzling, other than the general statement that dasyus did not follow dharma. There was adharma in many fighting with a single person, but that dharma was in any case not being followed.

[256]Those that had not been killed.

[257]*Yuvaraja* is heir apparent, and this need not necessarily be the king's son. The sense is that Duhshasana should fight and make Duryodhana the king, with Duhshasana as heir apparent.

[258]In a pedantic sense, ninety-nine brothers. To be even more pedantic, fewer, since several of them have already been killed.

[259]There should be no confusion. The plural Panchalas is being used for all the Panchalas and the singular Panchala is being used for Viraketu.

[260]It was red because of the blood.

[261]Dhrishtadyumna's.

[262]Drona's.

[263]Vaitastika arrows were nine inches long.

[264]They also carried Dhrishtadyumna away.

[265]Satyaki.

[266]Alternatively, gnat.

[267]Duryodhana.

[268]That is, they had taken a pledge to die, rather than retreat.

[269]Garuda.

[270]Satyaki.

[271]Duhshasana's.

[272]Dhrishtadyumna.

[273]This is a reference to Duryodhana single-handedly facing the enemy.

[274]Duryodhana.

[275]Yudhishthira.

[276]Duryodhana.

[277]Drona.

[278]Drona was born in a pot.

[279]Dhrishtaketu.

[280]Since this is within quotes, this address to Dhritarashtra does not belong.

[281]Indra.

[282]Arjuna and Satyaki.

[283]This is a reference to Arjuna, not Krishna.

[284]Indra.

[285]The *chakora* bird.

[286]Shiva.

[287]Indra's bow, that is, a rainbow.

[288]Vishnu, hence Krishna.

[289]Bhima and Yudhishthira respectively.

[290]Bhima's charioteer.

[291]Not to be confused with Vinda and Anuvinda from Avanti.

[292]Javelin is only partly correct. The text uses the word *rathashakti*. While *shakti* is a javelin, rathashakti is the pole that holds up the standard in a chariot. However, Duhshasana seems to have hurled a javelin, rather than such a pole.

[293]Duryodhana's brothers.

[294]Garuda.

[295]Of Drona's chariot.

[296]Arjuna.

[297]This is a reference to the burning of the Khandava forest, described in Section 19 (Volume 2).

[298]This incident has been described in Section 35 (Volume 3).

[299]This has been described in Section 47 (Volume 4).

[300]This incident has been descrbed in Section 35 (Volume 3).

[301]This incident has been described in Section 39 (Volume 3).

[302]That is, seen Saindhava slain in the battle.

[303]The word used is tata.

[304]Karna's.

[305]Karna and Bhima.

[306]The account of the duel between Karna and Bhima resumes again later. Karna probably fought mildly because he had given his word to Kunti that he would not harm any of the Pandavas other than Arjuna.

[307]The word used is tata.

[308]The victory there was illusory.

[309]The text does not explicitly indicate where Drona's quote ends and Sanjaya's begins. But it is obvious.

[310]These two protected Arjuna's chariot wheels.

[311]In the encounter between Yudhamanyu-Uttamouja and Duryodhana, the Critical edition excises some shlokas. Consequently, there is some abruptness in what remains.

[312]Duryodhana's.

[313]Duryodhana.

[314]Yudhishthira.

[315]That the Pandavas were his brothers.

[316]This promise has been described in Section 55 (Volume 5). With the exception of Arjuna, Karna promised Kunti that he would not harm any of the other Pandavas.

[317]That is, wheeled his chariot around.

[318]Karna's.

[319]Karna covered Bhima.

[320]The image is of birds descending on a tree.

[321]The arrows are being compared to poisonous snakes.

[322]Karna.

[323]Sharabha has many meanings—young elephant, camel. It is also a mythical animal

with eight legs, believed to be stronger than a lion. In this context, it probably means the mythical animal.

[324]Krishnaa, Droupadi.

[325]These were the words addressed to Droupadi in the assembly hall.

[326]Bhima.

[327]The army that was with Bhima.

[328]Of that army being agitated.

[329]Karna and Bhima.

[330]Meaning Yudhishthira. The lord of riches is Kubera.

[331]The image is that a searcher of honey has climbed a tree and doesn't know that he will fall down.

[332]The kingdom.

[333]Vrisha is one of Karna's names.

[334]Karna's name.

[335]Duryodhana's brother.

[336]Duryodhana and Durjaya respectively.

[337]Karna.

[338]Bhima.

[339]A shataghni is a weapon that is difficult to identify. All one knows is that it could kill one hundred (shata) at one go.

[340]Kishku is a measure of length. It is variously described as forty-two *angulas* (the length of a finger) or four *hastas* (the length of an arm).

[341]Duryodhana's brother.

[342]Durmukha's.

[343]Only part of the arrows penetrated into the ground.

[344]Garuda.

[345]This king means Dhritarashtra and should be outside Duryodhana's quote.

[346]Duryodhana.

[347]The god of the wind.

[348]Bhima's strength.

[349]Duryodhana.

[350]A reference to Krishna's mission of peace, described in Section 54 (Volume 4).

[351]The subterranean fire, so named because it is in the form of a mare (vadava).

[352]Kalakuta is terrible poison.

[353]Duryodhana's brothers.

[354]Because Duryodhana's brothers had been slain in his presence.

[355]Bhima severed Karna's bow.

[356]Arjuna.

[357]Yudhamanyu and Uttamouja, the two who were guarding Arjuna's flanks.

[358]The standard, seat, yoke and floor of the chariot.

[359]Karna.

[360]That is, held the string in his right hand.

[361]Hence, no divine weapons or extraordinary skills were necessary.

[362]Garuda.

[363]Yudhishthira.

[364]Vidura.

[365]Krishnaa, Droupadi.

[366]These were the words spoken by Karna to Droupadi.

[367]Duryodhana.

[368]Karna.

[369]That garland had probably been around his forehead, rather than around his neck.

[370]That is, Aadhiratha, or Adhiratha's son.

[371]Meaning Karna's arrows.

[372]The text uses the word rathashakti rather than shakti. Shakti is a spear. However, rathashakti is the pole on a chariot, used for holding up the standard. The subsequent shloka makes it clear that Bhima hurled a spear and not a pole.

[373]Bhima grasped Karna's flagpole.

[374]Garuda.

[375]Karna's chariot.

[376]In Section 55 (Volume 4), Karna promised Kunti that he would not kill any of the Pandavas, with the exception of Arjuna.

[377]Arjuna.

[378]This Alambusa is not to be confused with a rakshasa named Alambusa, killed earlier by Ghatotkacha.

[379]Alambusa.

[380]Meaning Krishna.

[381]Alambusa's head.

[382]Ajamidha is one of Dhritarashtra's names.

[383]Satyaki.

[384]The text uses the word goshpada. This literally means the mark of a cow's foot in the soil and the small puddle of water that fills up such a mark, that is, a trifle.

[385]Indrajit.

[386]The sense is that such a person will continue to be victorious for a long time.

[387]The word used is tata, in the sense of senior. Bhurishrava's father, Somadatta, and Satyaki's grandfather, Shini, were contemporaries and rivals. Therefore, Bhurishrava was considerably older than Satyaki.

[388]Rathashakti.

[389]That is, desiring Brahma's world after death.

[390]The text uses the word niyuddha, which means boxing, wrestling or hand-to-hand combat.

[391]Arjuna was also descended from the Bharata lineage.

[392]We have used Bhuridakshina as a proper name and as another name for Bhurishrava. Given the shloka, this seems natural. However, *bhuridakshina* can also be an adjective, in which case, Bhurishrava is being described as someone who has given away a lot of donations.

[393]Referring to Bhurishrava.

[394]Bhurishrava.

[395]Bhurishrava.

[396]Meaning Satyaki.

[397]*Vratya*, also meaning outcaste.

[398]The translation doesn't capture the nuance. The practice in question is *prayopavesa*. While this does mean voluntary fasting to death, it is adopted by someone who has no worldly desires left.

[399]The word used is tata.

[400]Bhurishrava.

[401]Somadatta had three sons—Bhuri, Bhurishrava and Shala.

[402]Shibi's story of generosity has been recounted in Section 31 (Volume 2).

[403]Yudhamanyu and Uttamouja.

[404]Of protecting those on his own side.

[405]Bhurishrava.

[406]Rodasi.

[407]Anyone descended from Shura is Shouri, not necessarily the son alone. Shura's son was Shini and Shini's son was Vasudeva.

[408]Kartavirya Arjuna.

[409]The daughter was named Devaki.

[410]It has to be inferred that this is Shini. As mentioned earlier, there is a distinction between svayamvara and *viryashulka*, though that distinction is not always maintained. This is more of viryashulka.

[411]Shini.

[412]To wealth.

[413]Mountain over which the sun sets.

[414]Arjuna.

[415]The arms.

[416]The arrows.

[417]Ashvatthama.

[418]Sharadvata's daughter was Kripi and Ashvatthama was her son.

[419]Arjuna's chariot.

[420]Arjuna's quiver was never exhausted of arrows, as a result of the boon he received from Agni.

[421]Kripa.

[422]Arjuna.

[423]Karna.

[424]Arjuna.

[425]Ajagava is the name of Shiva's bow and it has a tawny bowstring.

[426]Jayadratha.

[427]Referring to the solar (*surya*) and lunar (*chandra*) dynasties.

[428]Samantapanchaka is another name for Kurukshetra, usually explained because of the five (pancha) lakes created by Parashurama. Alternatively, it is said that the land was five yojanas in every direction.

[429]Vriddhakshatra.

[430]Arjuna.

[431]So that the head did not drop down on the ground.

[432]Jayadratha was married to Dhritarashtra's daughter, Duhshala.

[433]Yudhishthira.

[434]Rodasi.

SECTION SEVENTY: GHATOTKACHA-VADHA PARVA

[1]Kripa was the preceptor before Drona became the preceptor.

[2]Like a preceptor who does not strike a student.

[3]Vidura.

[4]Without striking back.

[5]That is, he has died.

[6]Krishna.

[7]In exchange for the natural armour and earrings, Indra gave Karna an invincible spear. This has been described in Section 43 (Volume 3).

[8]Yudhmanyu and Uttamouja.

[9]Bhurishrava.

[10]This instruction had been given the previous night.

[11]Brahma.

[12]In the seven pure notes, *sa, re, ga, ma*, etc., rishabha (re) is the second.

[13]Garuda. Garuda is always on the top of Krishna's (Vishnu's) standard.

[14]The names of Krishna's horses.

[15]*Vimana.*

[16]While every living being is descended from Kashyapa, this description of Daruka as being descended from Kashyapa is a little odd.

[17]In Section 69, Satyaki killed Jalasandha.

[18] Arjuna.

[19]Durmukha was killed by Bhima in Section 69.

[20]That is, both vows are equally important.

[21]Abhimanyu's.

[22]Karna's son.

[23]Mount Asta, over which, the sun sets.

[24]There is probably a typo in the Critical edition. It says *purananam param*, which leads to the duplication of ancient and supreme. It should probably read *parananam param*, in which case, the translation would be—you are the supreme deliverer.

[25]The singular is being used. It is probably Krishna, and not Arjuna, who is saying this.

[26]Yudhishthira.

[27]As a preparatory rite for the war.

[28] Yama's.

[29]Through which, Duryodhana can sink.

[30]In Section 69, Arjuna killed Sudakshina, the king of Kamboja.

[31]The well-wishers who have died.

[32]These shlokas are somewhat confusing, but the sense is clear. Duryodhana has made a mistake by depending on Drona. Instead, he should have depended on Karna.

[33]Drona.

[34]The word used is tata.

[35]Krishnaa, Droupadi.

[36]Vidura.

[37]Jayadratha.

[38] To the land of the dead.

[39]This is Drona's message to Ashvatthama, to be conveyed by Duryodhana.

[40]Of the Pandavas.

[41]Arjuna.

[42]There was an attempt to poison Bhima, described in Section 7 (Volume 1).

[43]This has been described in Section 8 (Volume 1).

[44]So confused was the melee.

[45]Duryodhana.

[46]Yudhishthira.

[47]Duryodhana.

[48] The text uses the word dhumaketu. Dhumaketu has different meanings. Given the context, fire is most appropriate.

[49]Arjuna and Yudhishthira respectively.

[50]This is almost certainly a typo. Shatanika is Droupadi's son through Nakula and there is no particular reason for singling him out. It should probably read *sahanika* instead

of Shatanika, meaning that Dhrishtadyumna had attacked with his soldiers. In any event, Droupadi's sons are mentioned later.

[51]Drona.

[52]Arjuna.

[53]The king of Kashi.

[54]Drona's.

[55]Shibi's.

[56]In Section 64 (Volume 5), Bhima killed King Shrutayu of Kalinga.

[57]Bhima's charioteer.

[58] The brothers of the prince of Kalinga.

[59]Dhruva was another prince from Kalinga.

[60]Another prince from Kalinga.

[61]With his hand.

[62]Specifically, Durmada and Dushkarna.

[63]Varuna.

[64]Andhaka was a demon killed by Shiva (Hara).

[65]Bhurishrava.

[66]Dasyus.

[67]Bhurishrava and Shala.

[68] In Section 69, Shatanika killed Shala.

[69]Somadatta.

[70]Somadatta.

[71]Ghatotkacha.

[72]Ashvatthama's mother was Kripi (Sharadvati), who was Sharadvata's daughter.

[73]Rahu.

[74]Ashvatthama.

[75]Vishnu.

[76]Literally, trivenu means something with three poles. A trivenu was a triangular piece made out of bamboo, used to provide strength to a chariot. The base was towards the

chariot. The other two poles were extended in the direction of the horses and were fastened to the central yoke.

[77]Anjanaparva.

[78] Ashvatthama.

[79]Ghatotkacha.

[80]Agni's son means Kartikeya, who shattered the Krouncha mountain.

[81]In the sense that Ashvatthama was like a brother to the Pandavas.

[82]Dashagriva is Ravana's name.

[83]Ghatotkacha.

[84]Indra's bow, the rainbow.

[85]Poulastya rakshasas were descended from the sage Pulasta. Yatudhanas are evil spirits.

[86]Kartikeya.

[87]Ghatotkacha was in the sky.

[88] Another term for rakshasas.

[89]Tripura was a city of the demons and actually consisted of three (*tri*) cities (*pura*). They revolved separately in the sky and converged once in a thousand years. Because of Brahma's boon, they could only be destroyed when they converged into a single city. Shiva destroyed Tripura with an arrow.

[90]Agni.

[91]The vajra.

[92]Ghatotkacha's.

[93]These were tuskers and the tusks are being compared to peaks.

[94]That is, blood flowing from the wounds.

[95]Though not clear, all these seem to be Drupada's sons too, including the names that follow.

[96]The text uses the word *kshanadachara*, which means a walker of the night.

[97]The text uses the word *vayasa.* This means crow, as well as winged animal. Given the context, winged animal seems more appropriate.

[98] Somadatta.

[99]Somadatta was Bahlika's son and Bahlika was Pratipa's son.

[100]In valour. Dasharatha's son is Rama.

[101]The Critical edition excises a shloka. Consequently, only three of Shakuni's brothers are named, Gajaksha, Sharabha and Vibhu. With the missing shloka included, we have the other two names, Subhaga and Bhanudatta.

[102]Drona.

[103]Yudhishthira.

[104]Divine weapons, respectively named after Varuna, the Ashvins (*yamas*), Agni, Tvashtra and Savita.

[105]To Duryodhana, about seizing Yudhishthira.

[106]Divine weapons named after Indra and Prajapati.

[107]Yudhishthira.

[108] To Drona's.

[109]Named after Mahendra, the great Indra.

[110]Named after Brahma, also referred to as brahmastra.

[111]Arjuna.

[112]Duryodhana.

[113]That is, the time for helping friends has arrived.

[114]Meaning Arjuna.

[115]Pavaka's (Agni's) son is Kartikeya and he is the general of the gods.

[116]This incident has been described in Section 39 (Volume 3).

[117]This incident has been described in Section 47 (Volume 4).

[118] Krishna and Arjuna.

[119]This is unlikely to be a reference to Durmukha, Duryodhana's brother.

[120]Bhurishrava's brother.

[121]Kripa's sister, Kripi, was Ashvatthama's mother.

[122]Referring to Ashvatthama now.

[123]The Pandavas.

[124]Yama's.

[125]Karna.

[126]Desire to have intercourse with the same she-elephant.

[127]Which approach a fire.

[128] Drona.

[129]The word used is tata. Duryodhana was junior to Ashvatthama.

[130]Arjuna.

[131]Arjuna.

[132]Drona.

[133]Dhrishtadyumna.

[134]The two tusks are being compared to the two peaks.

[135]Drona.

[136]Somadatta.

[137]Dhrishtadyumna.

[138] Yudhishthira.

[139]On the Kourava side.

[140]Duryodhana.

[141]Drona or Ashvatthama. It is not clear who is being referred to.

[142]With an image of the time of destruction.

[143]This is a reference to Drona.

[144]The word used in the text is dhumaketu. While this means comet, it can also be translated as something that has smoke as its banner, that is, a fire.

[145]As mentioned earlier, there is inconsistency in naming Duryodhana's brothers. For example, Vikarna and Chitrasena have already been killed by Bhima in Section 69.

[146]Drupada.

[147]Bhurishrava's brother.

[148] Droupadi's son through Yudhishthira.

[149]Ghatotkacha.

[150]However, Alambusa has already been killed by Ghatotkacha in Section 69.

[151]Madhu was an ancestor of the Yadavas and anyone from the Yadava lineage can be referred to as Madhava. Kritavarma belonged to the Yadava lineage.

[152]Kritavarma.

[153]Kritavarma.

[154]Since the colour is red, this refers to the setting sun. Mars is also possible, though less likely.

[155]Mahisha (or Mahishasura) was a demon (asura) in the form of a buffalo. More commonly, Mahishasura is believed to have been killed by Durga (Parvati). Clearly, there was a parallel myth connected with Skanda.

[156]The Critical edition excises a shloka where Duryodhana picks up another bow.

[157]Duryodhana.

[158] Bhima.

[159]One of Duryodhana’s brothers.

[160]Duryodhana.

[161]Sahadeva.

[162]To the effect that he would not touch any of the Pandavas, with the exception of Arjuna.

[163]Demon killed by Indra.

[164]Virata.

[165]Not to be confused with the Shatanika who is Droupadi’s son. This Shatanika is Virata’s brother.

[166]Alambusa.

[167]The son of Nakula and Droupadi.

[168] Chitrasena’s.

[169]Chitrasena’s.

[170]Drupada.

[171]Mythical celestial tree that yields everything that one desires.

[172]The Kourava soldiers.

[173]Budha is Mercury. Bhargava is another name for Shukra (Venus).

[174]Prativindhya.

[175]Duhshasana.

[176]Prativindhya.

[177]Droupadi's other sons.

[178]Sutasoma was Droupadi's son through Bhima.

[179]Shakuni's.

[180]Kripa was the preceptor before Drona and therefore, is also referred to as the preceptor.

[181]Shikhandi.

[182]There were several asuras named Shambara. One of these was killed by Indra.

[183]The word used is *kalaratri*, meaning a night that brings death to all beings.

[184]Kripa.

[185]Alternatively, insects in general.

[186]Dhrishtadyumna.

[187]Karna, Ashvattahama, Shalya, Duhshasana, Duryodhana, Shakuni and Drona himself. It is seven when Drona is included.

[188] This section about Drumasena hangs loose and it is not clear who this Drumasena was. There was a Drumasena who protected Shalya's chariot wheels, but he figures later, in Shalya Parva.

[189]Ashvattahama, Shalya, Duhshasana, Duryodhana, Shakuni and Drona.

[190]These are different types of arrows. Kshurapras are arrows with sharp edges, vatsadantas have heads like a calf's tooth, vipathas are large arrows, narachas are made out of iron and karnis are barbed.

[191]Vrishasena.

[192]Karna and Vrishasena, Vrishasena having regained his senses.

[193]There might be a typo and this could be Kouravas. However, there is no inconsistency, since Puru was a common ancestor and the Kouravas could also be referred to as the Pouravas.

[194]Of killing Satyaki.

[195]Dhrishtadyumna.

[196]Abhimanyu.

[197]Since this is within quotes, there is no reason for Shakuni to be addressed as a descendant of the Bharata lineage.

[198] Kartikeya.

[199]Uluka was Shakuni's son.

[200]To run away.

[201]River which flows in the nether world.

[202]Referring to the battle that is taking place during the night.

[203]They ran towards Drona, instead of running away from him.

[204]Drona and Karna.

[205]Arjuna.

[206]By calling these out to each other.

[207]In the sense that the combatants chose who to fight with.

[208] Dhrishtadyumna.

[209]The horses were controlled well.

[210]Ghatotkacha's mother was Hidimbaa and her brother was the powerful rakshasa, Hidimba, killed by Bhima.

[211]However, Indra was actually vanquished by Taraka.

[212]Duryodhana.

[213]The Jatasura story has been recounted in Section 34 (Volume 3).

[214]Jatasura.

[215]The name of Jatasura's son.

[216]Alambala's.

[217]Chariots, horses, elephants and infantry.

[218] Virochana's son was Bali.

[219]Resorting to the powers of maya.

[220]The serpent.

[221]Rahu.

[222]There is a problem of interpretation here. The famous demon, Maya, was the architect of the gods. But there are no obvious stories connecting Vishnu with the killing of Maya. This might be a different Maya. Alternatively, and more likely, it might be a reference to Vishnu destroying maya (illusion).

[223]A nalva is a measure of distance, equal to 400 hastas or cubits.

[224]Kishku is a measure of length. It is variously described as forty-two angulas (the length of a finger) or four hastas (the length of an arm).

[225]Ghatotkacha.

[226]Rathashakti.

[227]Ghatotkacha.

[228] Vishnu.

[229]Ghatotkacha's.

[230]Ghatotkacha.

[231]The rainbow.

[232]Vrisha was one of Karna's names.

[233]Indra's bow, the rainbow.

[234]Yama.

[235]Ghatotkacha.

[236]Ghatotkacha's.

[237]Ghatotkacha.

[238] Ghatotkacha.

[239]The rakshasas become stronger in the night. Bhima had killed all three rakshasas. In Section 9 (Volume 1), Bhima killed Hidimba and married his sister, Hidimbaa. Ghatotkacha was Bhima and Hidimbaa's son. In Section 10 (Volume 1), Bhima killed Baka. In Section 30 (Volume 2), he killed Kirmira.

[240]The two chariots were similar.

[241]Ghatotkacha's.

[242]Ghatotkacha's.

[243]Ghatotkacha.

[244]The killing of Ghatotkacha.

[245]Alayudha.

[246]Karna.

[247]Presumably, he seized them by the hand.

[248] Alayudha.

[249]Krishna.

[250]Towards Alayudha.

[251]Belonging to Alayudha.

[252]Ghatotkacha.

[253]*Ayoguda.*

[254]Ulukhala is a stone mortar used for grinding spices.

[255]The shami tree is *Prosopsis spicigera*, a medicinal tree, commonly known as *khejri* or *sangri.* Pilu is *Salvadora persica*, usually mentioned in conjunction with shami. Karira or *karavira* is *Nerium indicum.* It is not clear what shamyaki is, probably some subspecies of shami. Ingudi is *Balanites roxburghii.* Badari is *Zizyphus mauritania* or *ber*. Kovidara is *Bauhinia variegeta* or *kachanar*. Palasha and kimshuka are identical, *Butea monosperma.* Arimeda is *Acacia farnesiana.* Plaksha is the sacred fig tree, *Ficus religiosa*. Nyogradha or *nyagrodha* is the banyan, *Ficus bengalensis*. Pippala is the Indian long pepper, *Piper longum*.

[256]Alayudha.

[257]Bhima's.

[258] Alayudha.

[259]About killing Duryodhana and his brothers.

[260]It was only the ordinary soldiers who ran away.

[261]This is a description of the rakshasas.

[262]The Kourava soldiers.

[263]The rakshasas.

[264]The Kourava soldiers.

[265]There is a typo in the Critical edition, and the word horses is used twice. One of

these horses should probably read foot soldiers.

[266]Evil spirits or demons.

[267]Ghatotkacha.

[268] Karna's.

[269]Karna.

[270]The spear Karna obtained from Indra and had preserved for Arjuna. It would only kill one antagonist and then return to Indra.

[271]Ghatotkacha.

[272]Karna.

SECTION SEVENTY-ONE: DRONA-VADHA PARVA

[1]*Kartana* means to cut. The story of Karna giving them to Indra has been recounted in Section 43 (Volume 3).

[2]The word *vrisha* means a bull, as well as a virtuous act. Karna was thus named because he was a strong and virtuous man.

[3]Jarasandha's death has been described in Section 22 (Volume 2). The king of Chedi was Shishupala and he was killed by Krishna in Section 26 (Volume 2). While specific details are missing, Section 53 (Volume 4) tell us that before the Kurukshetra War, Ekalavya had already been killed by Krishna.

[4]Ekalavya. Eklavya is both referred to as Nishadha and the son of a Nishadha. Both are correct.

[5]To be on his own side.

[6]Rohini's son is Balarama.

[7]*Simanta*, the parting on a lady's hair. Hence, a lady is called *simantini.*

[8]A kind of missile that is difficult to pinpoint.

[9]A female rakshasa. The story has been described in Section 21 (Volume 2). Jarasandha's father was Brihadratha and he obtained a mango from a sage. He divided the mango between his two wives and each wife gave birth to half a son. In that section, we are only told that after handing over Jarasandha to Brihadratha, Jara vanished.

[10]This incident has been described in Section 7 (Volume 1). Drona wasn't actually Ekalavya's teacher, he had refused to accept him as a student. Consequently, he shouldn't have asked for a preceptor's fee (guru dakshina). However, Ekalavya had used an image of Drona as preceptor. That explains the reference to the disguise of a preceptor.

[11]The boar and the dog are fighting over some game.

[12]Arjuna.

[13]Other than Arjuna.

[14]The text does not place this explicitly within quotes.

[15]The Pandavas.

[16]The text does not actually have this address to Karna within quotes. It has to be inferred.

[17]The word used is tata.

[18]The Pandava soldiers.

[19]Yudhishthira.

[20]Ghatotkacha.

[21]These incidents have been described in Section 33 (Volume 3).

[22]Karna.

[23]Abhimanyu.

[24]Drona.

[25]In the sense that others had a much greater role to play in the killing of Abhimanyu, Jayadratha had only prevented the Pandavas from following Abhimanyu.

[26]Yudhishthira.

[27]The word used is tata.

[28]Four days of the war still remain.

[29]Drona was born in a pot.

[30]Durmukha was one of Duryodhana's brothers and it is not clear if this is that Durmukha's son.

[31]A yama consists of three hours. Night is called triyama because it lasts for nine hours.

[32]The night seemed to last forever.

[33]Meaning those on the Kourava side.

[34]*Kumuda*, because these lotuses bloom in the night, the moon is their lord.

[35]Indra presides over the eastern direction.

[36]The moon has the mark of a hare and is hence known as Shashanka, *shasha* standing for hare or rabbit.

[37]*Shatapatras*, literally those with one hundred leaves or petals. These are lotuses that bloom during the day.

[38]Attaining worlds in the hereafter, but destroying the present world.

[39]This has been described in Section 19 (Volume 2).

[40]This has been described in Section 39 (Volume 3).

[41]These incidents have been described in Section 35 (Volume 3).

[42]One part will be left with Drona and the other part used against Arjuna.

[43]Kubera.

[44]Varuna.

[45]Aruna is a name for the sun. It is also the name of the sun's charioteer and in addition, means dawn. It was thus nearing dawn.

[46]The Kourava soldiers.

[47]This should read Matsyas.

[48]That is, keep Drona's division to the right.

[49]He was to their left and they were on his right. It is not quite clear where Karna was positioned.

[50]Arjuna.

[51]That is, ignore Drona's division.

[52]Yama's.

[53]Duryodhana's brothers.

[54]*Ardhasi*, or half-sword.

[55]From the side of the enemy.

[56]A divine flower.

[57]The eight who fought.

[58]This is a general description and not restricted to the eight who were immediately fighting.

[59]*Bhratrivya* has several meanings. It means a father's brother's son and a cousin in general, but it also means an enemy. Instead of cousin brother, a translation as enemy is equally acceptable.

[60]Duryodhana.

[61]Duhshasana.

[62]Duhshasana.

[63]From attacking Sahadeva.

[64]Bhima.

[65]Bhima.

[66]It is easier to shoot an arrow if the opponent happens to be on the right. But this logic should not work for Savyasachi, who was left-handed.

[67]Divine weapons named after Indra, Pashupati, Tvashtra, Vayu and Varuna respectively.

[68]Dhrishtadyumna.

[69]Kritavarma and his three brothers, Nakula, Sahadeva and Dhrishtadyumna.

[70]*Lipta* means smeared, so such arrows were smeared with poison. It is not clear what *vastaka* arrows were, but they seem to have been injected, as opposed to smeared, with poison.

[71]*Kapisha* means reddish brown, also probably signifying smearing with some substance.

[72]This either means that the arrows did not have multiple heads, or that more than one arrow was not forged together to form a large arrow.

[73]This preceptor might mean Balarama, since Duryodhana studied under him.

[74]Indifferent towards his own life.

[75]Duryodhana's.

[76]Bhima's.

[77]Mental fever.

[78]Dhrishtadyumna.

[79]Though not explicitly stated, they conversed with each other in this way.

[80]The word yoga has multiple meanings. Here, it is being used in the sense of a trick.

[81]Ashvatthama.

[82]This doesn't quite belong. Vasudana has already been killed by Drona in Section 66 (Volume 5), thought this might a different Vasudana.

[83]Or Valakhilyas.

[84]There are six Vedangas—*shiksha* (articulation and pronunciation), *chhanda* (prosody),

vyakarana (grammar), *nirukta* (etymology), *jyotisha* (astronomy) and *kalpa* (rituals).

[85]Yudhishthira.

[86]Sharadvati is Kripi, Ashvatthama's mother and Drona's wife.

[87]The translation of the Critical edition's text doesn't make it very clear. Yudhishthira said, 'Ashvatthama, the elephant, has been killed,' with the elephant qualification added indistinctly.

[88]The fire.

[89]The divine weapons arrived when summoned. In this case, they did not, because Drona was destined to die.

[90]The fifth day.

[91]Dhrishtadyumna's bow.

[92]Dhrishtadyumna's and Drona's horses respectively.

[93]Dhrishtadyumna leapt onto Drona's chariot.

[94]He killed Dhrishtadyumna's horses.

[95]Garuda.

[96]Vishnu killed Hiranyakashipu in his *narasimha* (man-lion) incarnation.

[97]*Dhanurveda* texts mention thirty-two techniques of fighting with a sword and a shield and one doesn't know which twenty-one have been singled out. If one counts the motions mentioned in the text, one falls short of twenty-one.

[98]Vaitastika arrows were nine inches long.

[99]The word used in the text is more specific than student. It is *antevasin*, which means a student who lives in the preceptor's house.

[100]Krishna.

[101]Satyaki.

[102]There is some inconsistency and break of continuity between Chapters 1141(164) and 1142(165). For example, in Chapter 1141(164), divine weapons are said to have deserted Drona. But he uses them in Chapter 1142(165).

[103]That is, a bow.

[104]The word used is *brahmabandhava*, meaning someone who is only nominally a

brahmana.

[105]Shvapaka means dog-eater or someone who cooks food for dogs. This is usually equated with *chandala* or outcaste.

[106]Ashvatthama.

[107]Because he did not know what had happened.

[108]Drona's.

[109]This was said before Dhrishtadyumna severed Drona's head.

[110]The limbs being red might also be a description of Dhrishtadyumna, rather than of Drona.

[111]Satyavati's son is Krishna Dvaipayana Vedavyasa, who gave Sanjaya the boon of divine sight. Because of this divine sight, Sanjaya could see much more than what was evident to the others about the truth of Drona's death and about his ascent to heaven.

[112]This is a reference to the Kourava soldiers. The sense is that they had lost both this world and the next. They lost this world because they were defeated. They lost the next world because they fled.

[113]Hiranyaksha was an asura who was killed by Vishnu in his *varaha* (boar) incarnation.

[114]Drona.

[115]Ashvatthama.

[116]Yudhishthira.

[117]Drona.

[118]The translation doesn't capture the nuance. The practice in question is prayopavesa. While this does mean voluntary fasting to death, it is adopted by someone who has no worldly desires left.

SECTION SEVENTY-TWO: NARAYANA ASTRA MOKSHA PARVA

[1]Divine weapons respectively named after Varuna, Agni, Brahma, Indra and Narayana.

[2]Rama is Parashurama, Dhanurveda is the science of fighting.

[3]Kartavirya is Kartavirya Arjuna and Brihaspati is the preceptor of the gods.

[4]Drona.

[5]Drupada is being described as the one with the lean horses.

[6]Drona.

[7]That is, it should not be used without proper care.

[8]Meaning Drona, his father.

[9]Indra. Sachi is Indra's wife.

[10]The animals were to the left of the Pandavas and the left is inauspicious.

[11]The Kourava soldiers.

[12]Uchchaishrava is the name of Indra's horse, which arose from the churning of the ocean. *Ashva* means horse and that is the reason he was named Ashvatthama.

[13]Drona.

[14]Drona.

[15]Dhrishtadyumna had also been taught by Drona.

[16]Ashvatthama.

[17]Drona.

[18]There are seven (sometimes five) kinds of father (*pita*)—one who gives food, one who provides freedom from fear, one who gives a daughter (the father-in-law), one who gives birth, one who gives a mantra, one who is a teacher and one who performs the sacred threat investiture. Drona was a teacher.

[19]That is, the Pandavas.

[20]The performer of a hundred sacrifices, Indra.

[21]The word used is tata.

[22]Arjuna has praised Ashvatthama, who has one-sixteenth of Arjuna's qualities. The text uses the word kala. The moon has sixteen kalas or phases and sixteen kalas constitute the whole.

[23]Hari is Vishnu. Hiranyakashipu was a king of the asuras, killed by Vishnu is his narasimha (man-lion) incarnation.

[24]Mental fever.

[25]The nishadas were regarded as an inferior race and so was their territory.

[26]Bhagadatta was Indra's friend.

[27]Bhishma.

[28]Because Drona had been their preceptor.

[29]Shikhandi.

[30]That is, Arjuna protected Shikhandi.

[31]Bhurishrava.

[32]In the sense that it was Arjuna who had severed Bhurishrava's arm, but Satyaki killed him.

[33]Chandala has different nuances and a chandala is not necessarily a shudra. A chandala is also of mixed parentage, with a shudra father and a brahmana mother. More generally, chandalas are outcastes, while shudras are within the caste fold.

[34]The Kouravas.

[35]Krishnaa, Droupadi.

[36]Shalya, the king of Madra, wished to join the Pandavas, but was weaned away by Duryodhana. This has been described in Section 49 (Volume 4).

[37]Bhima.

[38]Dhrishtadyumna.

[39]Satyaki's.

[40]A kinnara or kimpurusha belongs to semi-divine species, identified with Kubera. Slain horses are being compared to kimpurushas, both because kimpurushas were grotesque and because they were half-human and half-horse.

[41]The text uses the word goshpada. This literally means the mark of a cow's foot in the soil and the small puddle of water that fills up such a mark, that is, a trifle.

[42]Since Arjuna resented the act of deception.

[43]That is, Drona did not protect Abhimanyu.

[44]Krishnaa, Droupadi.

[45]Drona.

[46]Drona.

[47]In Section 66, Drona killed Drupada's son, Satyajit. The idea is that a brahmastra should not be used against those who do not possess knowledge of divine weapons.

[48]Drona.

[49]To make it explicit, Yudhishthira is being sarcastic.

[50]Narayana.

[51]Ashvatthama.

[52]Bhima. The words are not mentioned.

[53]Bhima was already covered by the energy of the narayana weapon and the energy of varuna weapon provided a protective covering for Bhima.

[54]The western direction. Mount Asta is the mountain over which the sun sets.

[55]The time of destruction. The fire entered the mouth of the Creator after completing the destruction.

[56]Famous ancient sages, identified with Arjuna and Krishna respectively.

[57]Bhima.

[58]Bhima.

[59]The weapon's.

[60]The sense is that having been used, it had returned to Narayana.

[61]The enemy.

[62]The three-eyed one, Shiva.

[63]Ashvatthama.

[64]Ashvatthama and Dhrishtadyumna respectively.

[65]Dhrishtadyumna. Given the quarrel between Satyaki and Dhrishtadyumna, it is possible that Ashvatthama was being sarcastic.

[66]Hari means the tawny one and is a name for several gods, not just Vishnu. Hari is also a name for Indra, which is the sense in which it is being used here.

[67]Ashvatthama.

[68]The Pourava qualifies that this is not Jayadratha's father, Vriddhakshatra.

[69]Arjuna.

[70]Rathashakti.

[71]Pourava's.

[72]Indivara.

[73]Ashvatthama.

[74]Indra's son, Arjuna.

[75]Of Chedi.

[76]Touched the water would have been more appropriate, as this is a necessary precursor to any sacred rite, such as releasing divine weapons.

[77]*Samvartaka*, the fire that rages in hell and the fire that destroys everything.

[78]Brahma.

[79]On the Pandava side, through the use of Ashvatthama's weapon.

[80]An implicit comparison is being made with the sun and the moon.

[81]The goddess of learning.

[82]Both Dhritarashtra and Pandu were born through Vedavyasa.

[83]On the part of the weapon.

[84]Not to be confused with Yudhishthira.

[85]The word used is tata.

[86]The name of Shiva's bow and also the name of his trident.

[87]Ganas are Shiva's attendants. Bhutas are also Shiva's attendants, though the word means spirit, demon or ghost.

[88]Narayana.

[89]Akshas or rudrakshas.

[90]Andhaka was an asura killed by Shiva.

[91]Narayana.

[92]Virupaksha is Shiva's name. Literally, this means one with distorted or malformed eyes. But for Shiva, this can be translated as the three-eyed one.

[93]This is Narayana's prayer to Shiva.

[94]In this context, Mitra means the sun and Soma means the moon.

[95]The human soul (atman) and the divine soul (paramatman).

[96]The pippala tree is a metaphor for learning and wisdom. The seven guardians are the five elements, mind and intelligence.

[97]The five senses and the five organs.

[98]The one with the blue throat, Shiva's name.

[99]Narayana.

[100]As Krishna.

[101]Shiva's name.

[102]Shiva's phallic form.

[103]Since it was night.

[104]Krishna was also Vedavyasa's name.

[105]The word used is tata.

[106]This is possibly a reference to Parashurama. However, Bhargava also means any great archer.

[107]There must be a typo in the Critical edition. Why should there be a broken battleaxe? The text says *khanda*, which can only be translated as broken. It should probably read khadga, in which case, Shiva wields a sword and a battleaxe. However, a convoluted explanation is also possible. The battleaxe is broken (in the sense of no longer being there), because Shiva has given it away to Parashurama.

[108]That is, Kubera.

[109]At the time of Daksha's sacrifice. At Daksha's sacrifice, Shiva was refused a share in the offerings.

[110]At the time of Daksha's sacrifice.

[111]Daksha's sacrifice again.

[112]Because of Brahma's boon, the three cities could only be destroyed when they came together in the sky. This occurred once every thousand years. At other times, they circled independently. Moreover, when they came together, the three cities (Tripura) would have to be destroyed by a single arrow.

[113]This is an independent story. There is a shloka, excised in the Critical edition, which knits the two stories together by saying that Uma had gone to see the burning Tripura.

[114]This is abrupt. Shiva assumed the form of the child and Indra perceived him to be a threat. Therefore, Indra tried to strike him with the vajra and Shiva paralysed his hand. The Critical edition excises shlokas which tell us the gods went to Brahma in bewilderment and Brahma told them who the child was.

[115]Brahma.

[116]Evil planets.

[117]As the subterranean fire.

[118]The word used in the text is *virasthana* and the straightforward literal translation doesn't capture the complete nuance. Virasthana can mean a place where only brave ones go to meditate, such as a cremation ground. It is also a specific posture of yoga or meditation.

[119]The shatarudiya mantra to Rudra is from the Yajur Veda.

[120]*Pashu* means animal and *pati* means lord.

[121]*Maha* means great and *ishvara* means lord.

[122]*Bahu* means many and *rupa* means form.

[123]*Sarva* means everything. Sharva is the usual name for Shiva, meaning the destroyer.

[124]This is contrived. *Dhumra* is smoke. Dhurjati means someone who sports matted hair. There is no smoke in Dhurjati.

[125]*Vishva* is universe and rupa is form.

[126]The one with three eyes.

[127]Shiva means benign.

[128]The great god.

[129]Sthanu means fixed or motionless.

[130]The breath of life is prana and this has five actions—prana (exhalation), apana (downward inhalation), *vyana* (diffusion through the body), *udana* (upward inhalation) and *samana* (digestive breath). Prana is a general expression for the

breath of life, as well as a specific term for the act of exhalation.

[131]Literally, the text states that the moon is in the upper half.

[132]Rudra means terrible.

[133]Shiva gave Arjuna weapons in Section 31 (Volume 2).

[134]The adjective 'four' is not very clear. The shatarudiya doesn't have four sections. Hence, this is probably a reference to the four kinds of rituals connected with the four kinds of Vedas.

[135]Vedavyasa was the son of the sage Parashara.